



HISTORICAL ACCOUNT
OF
CHRIST CHURCH,
PHILADELPHIA.

AN
HISTORICAL ACCOUNT
OF
CHRIST CHURCH,
PHILADELPHIA,
FROM ITS FOUNDATION,
A. D. 1695, to A. D. 1841.

BY THE
REV. BENJAMIN DORR, D. D.,
RECTOR OF CHRIST CHURCH.

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TO
THE CONGREGATION
OF
CHRIST CHURCH, PHILADELPHIA,
THIS HISTORY
OF THE CHURCH IN WHICH
THEIR FATHERS WORSHIPPED,
IS AFFECTIONATELY INSCRIBED,
BY THEIR FRIEND AND PASTOR,
THE AUTHOR.

OUR HOLY AND OUR BEAUTIFUL HOUSE,
WHERE OUR FATHERS PRAISED THEE.
ISAIAH, LXIV. 11.

ADVERTISEMENT.

THE principal source from which the materials of this history have been drawn, are the records of Christ Church, and the minutes of the vestry. Other sources of information have been diligently, and often successfully sought after; and every thing in the Philadelphia and Loganian libraries, calculated to throw light on the subject, has been carefully examined. No time nor pains have been spared to render the work as accurate as possible.

The causes which have delayed its publication, and the reasons for departing from the original plan, as set forth in a prospectus issued two years since, being matters which cannot interest the generality of readers, need not be mentioned here. The delay has made the work much more full and accurate, than it could otherwise have been; and it is hoped

that it will not be found an unacceptable contribution to the ecclesiastical history of our country. If it be thought by some readers, that many of the circumstances recorded are too trifling in their nature to be so preserved, let it be borne in mind, that they are facts which posterity may regard with interest ; and to most of those who will peruse these pages, the simplest incident connected with the church in which they and their fathers worshipped, is valuable ; for no record can be unimportant, which serves to awaken hallowed associations, or to perpetuate time-honored usages.

The author will only add, in reference to those who now worship, or who shall hereafter worship, in this venerable edifice, “Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions’ sakes, I will wish thee prosperity.”

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INTRODUCTION.

“I love the Church, the holy Church,
That o'er our life presides,
The birth, the bridal, and the grave,
And many an hour besides !
Be mine, through life, to live in her,
And when the Lord shall call,
To die in her, the spouse of CHRIST,
The Mother of us all.”

CHRISTIAN BALLADS.

HISTORICAL ACCOUNT
OF
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INTRODUCTION.

THERE is no building in our city, and it may be doubted whether there is any in our country, around which so many hallowed associations cluster, and which calls up so many time-honoured and holy reminiscences, as the venerable structure known as Christ Church. It is nearly a century and a half since the first humble edifice was erected on the spot where the present beautiful building now stands; and this last has withstood the storms and the tempests of more than a hundred years. In a country so new and changeful as ours, where the most sacred and venerable piles are often sacrificed to the love of gain, and not unfrequently pulled down to make room for what is miscalled

“modern improvement,” it is claiming for a building great antiquity, to say that it has stood for a century. To every citizen in Philadelphia, who cherishes the recollection of departed years, and values the monuments of olden time, this Church must be looked upon with respect ; while by every Episcopalian, it must be regarded with feelings of veneration and love. Some there are, who are now far down the vale of life—some whose heads are whitened by the frosts of nearly four score winters—who have worshipped here from earliest childhood, and in the very pew where their fathers, and their fathers’ fathers worshipped before them. And what a tide of “sweet and bitter recollections” must gush upon their aged hearts, as they enter its consecrated walls, and stand beneath its hallowed arches, or tread its sacred aisles, with the monuments of the dead around them, and the dust of those who died a century ago sleeping beneath their feet, while busy memory carries them back to the days of their childhood—to the time when here the man of God first signed the sign of the holy cross upon their sunny brow ; or when they came glad and

gleesome, around the chancel rail, to say their catechism ; or, in after years, with the young and joyous group, to renew their vows of baptism in the holy rite of Confirmation ; or, in still later life, to receive the sacred symbols of a dying Saviour's love.

Pleasant, yet mournful to the soul, are the remembrances which crowd upon the memory of such an one, at such a time. A multitude of affecting inquiries press upon his mind, and as faithful memory prompts the answer, he feels how true it is "that the fashion of this world passeth away ;" that "all are of the dust, and all return to their dust again ;" that "we bring our years to an end as a tale that is told." He looks at the baptismal font, and he asks—"Where are the parents, or the sponsors, who brought me, a helpless infant, and consecrated me to the Lord, before my guileless heart had known sorrow or care?" He looks at the chancel rail, and mentally exclaims—"Where now is that goodly company of happy children who first essayed with me their catechism ? Or where now is that young and healthful band with whom I came to renew and ratify my

baptismal vows?" He looks around him and asks—"Where are those who once worshipped with me in this house of prayer?—those well remembered forms of hoary age, and ruddy youth, and playful childhood, which, in former years I was wont to meet here—where are they?" Reflections such as these must crowd upon the minds of many of those who now stately worship in this temple, and impress upon them that affecting truth, that as it is now with these, so will it shortly be with them; the places which now know them will know them no more forever; the seats which they now fill, will be occupied by strangers, who, in their turn will ask—"Our fathers, where are they?"

The history of this Church is in a measure identified with the first organization and establishment of the Church in these United States; for here it was that the first general Convention of Clerical and Lay deputies, from seven of the thirteen States, met to frame an ecclesiastical Constitution, in 1785, and again in 1786. Here the first Diocesan Convention was held, in May 1785, and the subsequent Con-

ventions were held here for twenty-eight years, with a single exception. Here the first ordination in the state was held by Bishop White in May, 1787;—and here six Bishops have been consecrated by him, viz:—The Right Rev. Robert Smith, D. D., of South Carolina, the Right Rev. Edward Bass, D. D., of Massachusetts, the Right Rev. Theodore Dehon, D. D., of South Carolina, the Right Rev. Nathaniel Bowen, D. D. of South Carolina, the Right Rev. Henry Ustick Onderdonk, D. D., of Pennsylvania, and the Right Rev. James Hervey Otey, D. D., of Tennessee.

Nor is this church without some associations which are dear to the bosom of the patriot; for here it was that the members of the Continental Congress assembled for worship on the 20th day of July, 1775, a day set apart by them as a day of general humiliation, fasting and prayer, through all the American provinces; and in this temple the revered and beloved Washington, when President of the United States, and during the period that this city continued the seat of government, habitually worshipped. The pew appropriated by the vestry for his use is

well known to all who have been familiar with the Church for even a few years; and has often been pointed out to the inquiring stranger.

But that which crowns all the other associations connected with this sacred edifice, that which will continue to impart an interest to it through all coming time, that which will cause every patriot, and christian, and churchman to regard it with peculiar veneration, is the recollection that here the intimate friend of Washington—the first Chaplain to Congress—the beloved and revered Patriarch of the Episcopal Church in these United States, officiated for more than three-score years. In this temple he was baptized, and here he had worshipped from earliest childhood. Here he commenced, and here he ended his ministerial labours; having been seven years an assistant minister, and fifty-seven years the rector. How pure and blameless must have been his life, who could pass from the cradle to the grave, through four score and eight years, amid such a variety of scenes in public and private, during the whole period of our revolutionary struggle,

and actively engaged in all the measures for perfecting the ecclesiastical organization of the church in this country, and in his native city too—untarnished by the breath of envy, hatred, or malice! We are told by high authority, as a general truth, that “a prophet is not without honour, save in his own country;” but this example proves that there are times and circumstances when he may have honour even there.

The first building known as Christ Church was erected on the spot where the present edifice stands, in the year 1695, only twelve years after the laying out of the city. The population of Philadelphia at that time could not have been more than four or five thousand, and the building then erected, though humble in its size and architecture, must have been a goodly structure for a city then in its infancy. By what authority it has been represented as a wooden structure, I have not been able to discover. We think we can adduce sufficient evidence to prove that it must have been of brick; and although very far inferior to the

present edifice, yet by no means so small as has been represented.

Watson, in his "Annals of Philadelphia," speaking of Christ Church, says—"The facts concerning the premises, gleaned from a variety of sources, are to the following effect, to wit:—

"The first Church, of wood, built under the ministry of the Rev. Mr. Clayton, in the year 1695, is specially referred to by Gabriel Thomas's publication of 1698, who says, 'the Church of England built a very fine Church in this city in the year 1695.' The most we should infer from this commendation of it is, that it was probably sufficiently sightly for its small size. We know it was his general manner to extol other buildings which still remain to convince us that good buildings then, are but ordinary in our present enlarged conceptions of beauty and greatness. Such as it was, it was enlarged in 1710.

"The original records were accidentally destroyed by fire; of course, what we can now know must be such as have been incidentally mentioned with other facts.

“Among the witnesses who had once seen the primitive Church, and had also been cotemporary with our own times, was old blind Alice, who died in 1802, at the advanced age of 116 years. She had been all her long life a zealous and hearty member of that Church. At the age of 115 she came from Dunk’s Ferry, where she lived, to see once more her beloved Christ Church. She then told my friend Samuel Coates, Esq. and others present, that she well remembered the original lowly structure. The ceiling of it she said she could touch with her lifted hands. The bell, to call the people, was hung in the crotch of a tree close by. She said when it was superseded by a more stately structure of brick, they run up the walls so far outside of the first Church, that the worship was continued unmolested until the other was roofed and so far finished as to be used in its stead.”

Most of the above account rests on the tradition of an aged coloured woman, who professes to have seen the first Church; but either her memory must have failed her, which

is quite probable, considering her extraordinary age, or else the persons to whom she related these facts must have misunderstood her. That most of the circumstances here said to be detailed by "blind Alice," with such minuteness, are without foundation in truth, can be shown from authentic documents now in the possession of the vestry of Christ Church. It is true, there are no minutes of the Vestry of an earlier date than 1717; but the Cash Book goes back to 1708, only thirteen years after the first Church was erected. Nor is it improbable that "the original records were accidentally destroyed by fire," as Watson states. But we shall find that the existing records are sufficient to disprove the accuracy of the foregoing tradition.

That the original building was of brick may be fairly inferred, if not clearly proved, from the following facts, viz:—In April, 1709, there is a charge on the Cash Book for "2250 bricks for the belfry;" and in May, 1711, when the first alteration was made, sixteen years after the erection of the Church, there is on the Cash Book a charge for "37,000 bricks for an

addition to the Church ;” and at the same time a charge for “pulling down the gable end and cleaning the bricks.” That the gable end, therefore, was of brick there can be no doubt, and it is hardly probable that so many thousands of bricks would be used in enlarging a wood Church, of such small dimensions as the above quotation from Watson’s Annals represents this to be ; besides, the enlargement of the Church cost nearly four hundred pounds.

We think Gabriel Thomas’s testimony entitled to much greater weight than is given to it by the Annalist. Writing in 1698, only three years after the Church was built, he says,—“The English have four sorts of assemblies, or religious meetings here :—as first, the Church of England, who built *a very fine Church* in the city of Philadelphia, in the year 1695.”* Now when it is borne in mind that Thomas had resided in Pennsylvania for fifteen years, and had known Philadelphia from its first foundation, and that his book was printed in 1698, when the city had many good buildings

*History of Pennsylvania, by Gabriel Thomas, London, 1698, p. 51.

in it, we can hardly suppose that he would apply the epithet "very fine" to a church of wood so low that a person "could touch the ceiling with the lifted hands." But there is one other circumstance which seems to place this matter beyond all question; when the west end of the present building was erected, it was added to the other; and so added, that both should form one audience room; which could not have been, had the old Church been so very "lowly a structure" as has been represented.

"As to the tradition that "the bell to call the people was hung in the crotch of a tree close by;" if this were ever the case, it could only have been a temporary arrangement, and while repairs were making to the tower, on which the bells,-for there were two, usually hung. Our reasons for this opinion are these:—in 1708, November 9th, there is mention made in the Cash Book of "four cedar posts to support the belfry;" in 1709, April 5th, of "2250 bricks for belfry;" in April, 1717, a proposition is laid before the vestry to erect a steeple; in 1712 the "little bell" and "great

bell" are mentioned ; and in 1720, May 30th, at a meeting of the vestry, "the belfry being so much decayed, the clerk is ordered not to ring or toll the great bell." In August of the same year, 1720, the vestry "resolved that it is expedient to enlarge the Church, build a tower, and purchase a set of bells." This was the first step towards erecting the present edifice. In 1717, the Governor "erected a spacious pew right before the altar, and paid five pounds per annum, for the same;" another circumstance which strengthens the opinion that the old Church, though much inferior to the present, was of a respectable size for those days. One other fact and I dismiss this point. In December, 1723, I find on the minutes of the vestry, an address to the Bishop of London, in which is the following sentence: "It is now about twenty-eight years since the foundation of an English Church, by a very few of her communion, was first laid in this city; since which, by the blessing of God, the congregation has so increased, that two additions have been made thereto." It appears from the above extract that the Church mentioned therein, was erected

in 1695, and that it was the first building twice enlarged. It must, however, have been an edifice of very moderate size, for when enlarged in 1711, it contained only forty-two pews, the annual rent of which was about 450 dollars.

Although in 1720 the vestry resolved that it was expedient to “enlarge the Church, build a tower, and purchase a set of bells,” yet nothing further was done until April 15th, 1727, when it was again resolved, that the Church being too small, an addition of thirty-three feet be made to the west end; and also a foundation for a tower and steeple.

Thomas Makin, who was master of a latin school in this city, has left a poetical description of Philadelphia, in latin, written in 1729, which has been translated by Proud, and may be found in his *History of Pennsylvania*.* The following allusion is made to Christ Church, while yet in an unfinished state:—

“ Five houses here for sacred use are known,
Another stands not far without the town.
Of these appears one in a grander style,
But yet unfinished is the lofty pile.

*Proud's *History*, vol. ii. p. 371.

A lofty tower is founded on this ground,
For future bells to make a distant sound."

We think the translator has hardly done justice to the latin original; but if there is not much poetry in the above extract, there are several interesting facts which will gratify most of our readers. Of the five houses of worship within the city, in 1729, that of Christ Church, with its new addition, was considered the most elegant.

The work of enlarging was now commenced in good earnest, under the superintendence of Dr. John Kearsley, who for many years after, proved himself a devoted friend of the Church; taking an active interest in all its concerns; and at his death, in 1772, at the advanced age of 88 years, leaving the bulk of his property to found that noble charity which, agreeably to his will, is named "Christ Church Hospital." The laying of the corner stone of the new addition to the Church, which now forms the western end of the present venerable structure, is thus noticed in a Journal of that day: "April 28th, 1727. Yesterday the Hon P. Gordon, our Governor, with the Mayor,

Recorder, and the Rev. Mr. Cummings, our minister, and sundry gentlemen, laid the first stone of the additional building designed to be made to the Church of this city." This addition was not completed until March, 1731; at which time the old part of the Church is represented as in a "ruinous" state. At a meeting of the vestry then held, the pulpit was ordered to be moved further forward, so as better to accommodate the occupants of the new portion of the Church. In the following year, May, 1732, a pew is made for the Governor on the spot where the pulpit stood, and the one fronting the chancel, which had been erected in 1717, was taken away. With this large addition to the Church of thirty-three feet, there were, in all, only sixty-seven pews, and the annual rent was fixed at £158. 13s. The front pews in the new gallery were assessed at £3. each, and the back pews at £2. 8s. each.

There are no minutes of the vestry from October, 1732, to April 1735, nor from July, 1737, to April, 1740; and it does not appear when the eastern end of the present building

was commenced; most probably in 1735. In April, 1740, mention is made of the "finishing the Church," as still in progress; and in July of that year it was "Resolved that the pulpit be removed to the east end of the middle aisle of the Church." In August, 1744, "the Church is happily finished," and in October of the same year the vestry pass a vote of thanks to Dr. Kearsley for his indefatigable zeal in conducting the new Church to a completion. It appears that for the building, erected "at two several times," commenced in 1727 and finished in 1744, Dr. Kearsley had expended £2,197; but it does not appear whether this was the whole cost of the building thus far.

In 1745, it was "moved that a steeple be erected in order to have a ring of bells." A plan of a tower and spire was drawn by Mr. Harrison and agreed upon. In May 1747, the vestry vote their thanks and a present of plate of the value of £40. to Dr. Kearsley, for his services "in building and ornamenting this Church." Nothing further was done about the steeple until 1751, when a resolution was again passed to build a steeple and provide bells.

To aid in this object a lottery was formed, and Benjamin Franklin was appointed one of the Managers. "It was called a 'scheme to raise £1012. 10s., being half the sum required to finish the steeple to Christ Church, and to purchase a ring of bells and a clock.' The lottery was drawn in March, 1753. As it was deemed a Philadelphia ornament, it was appropriately enough called 'the Philadelphia steeple lottery.' The managers, therefore, say, 'we hope that a work of this kind, which is purely ornamental, will meet with encouragement from all well-wishers to the credit, beauty and prosperity of Philadelphia.'"* The money raised by this lottery being found insufficient, although £1000. had been previously obtained by subscriptions, a second lottery was instituted, for the same amount as the first, and drawn in May, 1753. By means of these funds the steeple was partially finished, and the ring of bells placed within the tower in 1754. In August, 1755, the money already disbursed on account of the steeple was £3,162. 9s. 11*d.*, and

* Watson's Annals, p. 331.

it was not yet completed. It was probably finished very shortly after this time ; and thus the edifice remained, without any considerable change, until the year 1836, when the old pews and galleries were removed and replaced by new ones, so as to correspond with what seems to have been the original design of the architect; and it is now regarded as one of the most beautiful and commodious Churches in our country.

HISTORICAL ACCOUNT
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CHRIST CHURCH,
PHILADELPHIA.

WE HAVE THOUGHT OF THY LOVING KINDNESS, O GOD, IN THE
MIDST OF THY TEMPLE. PSALM, XLVIII. 9.

HISTORICAL ACCOUNT
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Having given in the introduction a brief sketch of Christ Church, from its first foundation until the present time, we shall now take up the most interesting events connected with its history, in their chronological order.

1695.

The first building in Philadelphia, known as Christ Church, was erected this year. It must have been, as appears from the preceding account, a goodly structure for those days ; for it was of brick, with galleries, and large enough to accommodate more than 500 persons, who usually assembled there, as early as 1702. That it was somewhat inferior to the old Swedish Wicaco church, Gloria Dei, in Southwark, which was built in 1700, only five years after the first Christ Church, would appear from the following representation of the

former building, made by the Swedish clergyman, in one of his letters written about that time. "Thus through God's blessing, we have completed the great work, and built two fine churches, Wicaco and Christiana, superior to any built in this country, particularly that at Christiana; so that the English themselves, who now govern this province, and are beyond measure richer than we are, wonder at what we have done."*

Watson in his Annals† tells us that the first Christ Church edifice was "built under the auspices of the Rev. Mr. Clayton." "We know," he says, "that the Rev. Mr. Clayton was first in charge of it, from the book of the Rev. Morgan Edwards, who has therein left us the record of his letter to the Baptists in Philadelphia of the year 1698." How long Mr. Clayton continued the minister of Christ Church we have not been able to learn; that he was Dr. Evans's predecessor, appears from Keith's Journal, which we shall presently quote.

1700.

The Rev. Evan Evans was sent over missionary to Philadelphia by the Right Rev. the Lord Bishop of London, Dr. Compton, as he

* Clay's Annals of the Swedes, p. 83.

† Page 325.

informs us in a letter written on his return to London in the year 1707.* Mr. Evans continued in charge of the church, with occasional intermissions, for eighteen years; and appears to have been eminently successful in his labours. The following account of his ministerial services is taken from Humphreys's History of the Society for the Propagation of the Gospel in Foreign Parts.

“ The Swedes and Dutch, settled in this province, (Pennsylvania,) had some ministers among them, but the English had none, till the year 1700, when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton, but after the Church of England service began to be performed, a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons, who a few years before had separated from the Foxian Quakers, and now joined entirely with the Church of England members. They increased so fast that in two years time there were above five hundred persons who frequented the Church. They petitioned to his late majesty, King William, for some stipend for their minister, and his majesty was pleased to allow fifty pounds sterling to their minister, and thirty pounds to

* See this letter in the *Epis. Mag.* vol. i. p. 17.

a school-master at Philadelphia. The people have several times made application for some salary to their minister, from this Society, but never had any; because there were many poorer settlements in this country, which claimed the Society's help.

“The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contribution of his hearers, was very diligent in the discharge of his duty, and through God's blessing very successful. A great number of persons of various opinions, not only in Philadelphia the metropolis of this country, but of the adjacent parts, began to see their errors, and embraced the Church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country, to that capital town, gave them an opportunity of hearing Mr. Evans, and being informed in the doctrines of the Church of England. A hearty love and zeal for religion spread so wide, that there arose soon several congregations in other parts of the country. Mr. Evans was forced to divide his labours among them, as often as he conveniently could, till they might be formed into proper districts, and have ministers sent over to them.

“Mr. Evans used to preach two evening

lectures at Philadelphia; one preparatory to the holy Sacrament, on the last Sunday of the month; the other to a society of young men who met together every Lord's Day, after evening prayer, to read the scripture and sing psalms. Mr. Evans was always present at these meetings, unless hindered by some public service, and used to read some select prayers out of the Church Liturgy, and preach upon subjects to an audience of young men. There arose an unforeseen advantage from the lectures, for not only the young men who designedly met were improved, but a great many young persons, who dared not appear in the day time, at the public service of the Church, for fear of disobliging their parents or masters, would stand under the Church windows at night and hearken; at length many of them took up a resolution to leave the sects they had followed, desired baptism, and became steadfast in the communion of the Church. Several accounts from Mr. Keith and Mr. Talbot acquaint that Mr. Evans baptized in Philadelphia, and the adjoining parts, above eight hundred persons,"*

This Mr. George Keith had formerly been a public Friend, of great note and influence, in

*Humphreys's Historical Account, p. 144-151.

Philadelphia. He was a native of Aberdeen, in Scotland; a man of learning, and was the first master of the Friends' Public School in this city, in 1689.* Thomas Makin was his usher, and succeeded him in the school. Keith had been an eminent preacher and writer among the quakers for many years, but having renounced his quaker principles, he received orders in the church of England, and was sent over by the society for the propagation of the Gospel in foreign parts, as an itinerant missionary through the British Provinces of North America. The Rev. Mr. Talbot, who accompanied him as his associate in his labours, was afterwards the first minister at Burlington, New Jersey. The journal of their tour, through all the colonies from New Hampshire to North Carolina, kept by Mr. Keith, and transmitted to the Society, affords an interesting account of the early Church in this country. "In Pennsylvania," we are told, "a great number of separatist quakers, or Keithians, who had separated from the body of quakers in the years 1691 and 1692, had quite relinquished quaker principles, and joined themselves to the Church of England members at Philadelphia; where the Rev. Mr. Evans, who had been sent thither by the Bishop of

* Proud's His. of Pennsylvania, vol. i. pp. 345. 363.

London, had now a very numerous congregation. These people when they saw Mr. Keith, who had been the chief instrument and occasion of their forsaking the quaker errors, coming again among them, and in the character of a minister of the Church of England, they expressed great joy and satisfaction to hear him preach what tended to their farther confirmation in the Christian faith. Mr. Evans, the minister of Philadelphia, acquainted him that he had baptized above five hundred men, women, and children, quakers, in Pennsylvania and West Jersey.”*

The above is from Humphreys’s History. We shall now give some extracts from Keith’s Journal,† published in London in 1706, which we doubt not will be read with interest by all who are desirous of acquiring accurate knowledge of the state of the Church here in those days.

“The twenty-eighth day of April, 1702, I sailed from Cowes in the Isle of Wight, in one of the Queen’s ships, called the Centurion, whereof Captain Herne was commander, who was very civil to me, bound for Boston in New England; and by the good providence of God,

* Humphreys’s Historical Account, p. 145.

† This Journal is in No. 478, quarto, Philadelphia Library.

we arrived at Boston the eleventh day of June, our whole time of passage being six weeks and one day."

"By the advice of my good friends at Boston, and especially of Colonel Joseph Dudley, Governor of Boston colony, I chose the Rev. Mr. John Talbot, who had been chaplain in the Centurion, to be my assistant and associate in my missionary travels and services, he having freely and kindly offered himself, and whom I freely and kindly received, and with the first occasion I wrote to the Society, praying them to allow of him to be my fellow companion and associate in travels, &c., which they accordingly did; and indeed divine Providence did well order it, for he proved a very loving and faithful associate to me, and was very helpful to me in all respects, and was well approved and esteemed everywhere, both with respect to his preaching and living, in the several places where we travelled."

"1702. November 1, Sunday. We preached in the Town-house, at Burlington, in West Jersey, (the Church not being then built,) and we had a great auditory of diverse sorts, some of the Church, and some of the late converts from quakerism. Mr. Talbot preached before noon, and I in the afternoon. My text was

John xvii. 3. Col. Hamilton, then governor of West Jersey, was present both forenoon and afternoon, and at his invitation we dined with him."

"November 5. We arrived at Philadelphia, and were kindly received by the two ministers* there, and the church people, and especially by the late converts from quakerism, who were become zealous members of the church."

"November 8, Sunday. I preached in the church of Philadelphia, at the minister's request, on 2d Peter iii. 15, 16, in the afternoon. Mr. Talbot preached there in the forenoon. And again I preached another sermon, on the same, that evening at six o'clock, it being usual once a month to preach an evening sermon in that town. We had a very good auditory, so that the church could not contain them, but many stayed without and heard."

Mr. Keith and Mr. Talbot visited New York and the neighbouring churches a second time, and then returned to Philadelphia in January, where they remained several months.

"1702-3. January 17, Sunday. I preached at Philadelphia, on John iii. 5, in the forenoon, and Mr. Talbot preached in the afternoon. I

* The Rev. John Thomas was Mr. Evans's assistant.

preached again on the same text an evening sermon, that began after the sixth hour, at night."

"January 24, Sunday. I preached at Philadelphia, on Mat. v. 17, both in the forenoon and afternoon; Mr. Evans, the minister of Philadelphia, having that day been at Chester in Pennsylvania, to accompany Mr. Talbot, who was to preach there the first sermon in the church after it was built."

From April to August these missionaries travelled through Delaware, Maryland and Virginia, as far as North Carolina, and returned to Philadelphia August 4th. They continued to preach here, and in the vicinity, until the April following.

We give a few more extracts from Mr. Keith's Journal.

"1703, August 8. Mr. Talbot preached in the forenoon at Philadelphia, and I preached there in the afternoon, on 2d Cor. xii. 9."

"August 22, Sunday. I preached at the new church at Burlington, on 2d Sam. xxiii. 3, 4. My Lord Cornbury was present, and many gentlemen who accompanied him, both from New York and the two Jerseys, having had his commission to be governor of West and East Jersey read at the town-house there some days

before. It was the first sermon that was preached in that church."

"September 21, Tuesday. I preached at Philadelphia on Jude 3. This week being the time of the quakers' yearly meeting in Philadelphia, the minister of Philadelphia, the reverend Mr. Evans, with the consent of the vestry, having agreed together with us, to have both prayers and sermons at the church in Philadelphia, all the days that the quakers had their meetings in that week, which used to continue three days; there happens commonly in that week to be a great concourse of people at Philadelphia, not only of quakers, but also of many others, as at some great fair."

"1704, April 2, Sunday. I preached at Philadelphia, on John iv. 24, being my last sermon I preached there."

"After my return from East Jersey to Philadelphia, about the middle of February, 1703-4, for the space of six weeks I remained mostly at Philadelphia, and was very kindly and hospitably entertained by Mr. Joshua Carpenter, at his house, where I lodged all that time, until I began my journey from Philadelphia towards Virginia, to take passage for my return to England."

"The Rev. Mr. Evan Evans, the minister of

the church of England congregation at Philadelphia, informed me, that (beside the considerable number of converts to the church from quakerism, that the former minister, the Rev. Mr. Clayton had baptized,) by his account, since he was minister there, he had baptized of men, women, and children, in Pennsylvania and West Jersey, of English and Welsh, about five hundred; many, or most of them, having been quakers, and the children of quakers, and quakerly affected; and besides these, many who had left quakerism, and had joined to the church had been baptized in infancy, not having been born of quaker parents.”

“In Pennsylvania, where there was but one church of England congregation settled, to wit, at Philadelphia, and even that but of few years standing, at our arrival there; there are now, blessed be God, five church of England congregations supplied with ministers, and who have convenient churches, where the people assemble constantly every Lord’s day to the prayers and sermons, and where the holy sacraments are duly administered, according to the church of England. The places in Pennsylvania where these churches are set up, are, the first, Philadelphia; the second, Chester or Upland; the

third, Frankfort, alias Oxford ; the fourth, Newcastle ; the fifth, Apoquimene.

“ At Philadelphia, they have prayers in the church, not only on the Lord’s days, and other holy days, but all Wednesdays and Fridays weekly, and the sacrament of the Lord’s supper administered monthly, and the number of the communicants considerable. The church is commonly well filled with people every Lord’s day ; and when they are fully assembled, both of the town and country that belong to that congregation, they may well be reckoned, by modest computation, to amount to five hundred persons of hearers. But sometimes there are many more ; and generally the converts from quakerism are good examples, both for frequenting the church prayers, and frequent partaking of the Lord’s supper, with zeal and devotion, and also of sober and virtuous living in their daily conversation.”

The good old custom of having prayers in the church on all holy days, and on Wednesdays and Fridays, throughout the year, is (1841,) still preserved. The attendance on such occasions is usually very good. It were to be wished, however, that more of the congregation would unite in keeping up a pious practice, which has existed here at least a hundred and thirty years.

1707.

The Rev. Mr. Evans went to England this year, upon private concerns. "During his absence," says Humphreys, "the Rev. Mr. Rudman, a worthy Swedish clergyman, who had officiated among his countrymen in these parts for several years, took care of his cure in Philadelphia." Mr. Rudman, as we are informed by the Rev. Mr. Clay in his *Annals of the Swedes*,* "continued to officiate in Christ Church until his death, which took place on the 17th of September, A. D. 1708, aged forty years. His remains lie beneath the chancel in the Wicaco church. He appears to have been much beloved by the Swedes of that period, and their descendants will long hold in grateful remembrance his self-denial and faithfulness as a minister of Christ."

1709.

The Rev. Mr. Evans returned to Philadelphia, and continued as before very diligent in his duty. His labours were not confined to the city, but extended to places forty and sixty miles distant from Philadelphia. Wherever he went he baptized many persons; and one in-

* *Annals of the Swedes*, p. 87.

stance is mentioned of his baptizing "a whole family of quakers, to the number of fifteen."

On his return from England, the early part of this year, he probably brought out the set of communion plate, which was presented by Queen Ann to Christ Church in 1708; the same which is now used at every administration of the Lord's Supper.

In the records which have been preserved, we find incidental mention made this year of the "minister's house" and "school house," as the property of the church. There are also charges on the cash book for "bricks for the belfry," "new rope for the bell," and "bricks for making the horse block."

The bell was presented to the church in 1702, and is now in the belfry of St. Peter's Church, having been placed there soon after that church was erected.

1711.

The church being found too small to accommodate the increasing congregation, was this year enlarged. Among the subscribers to this object we find the names of the honourable Charles Gookin, for £30. and the honourable Robert Quarry for £20. The addition must have been a considerable one, inasmuch as

37,000 bricks were used for that purpose, and the whole expense was £359. 3s. 8*d.* The subscriptions amounted to £221. 9s. 3*d.*, and the additional pews sold for £90. Some of the pews in the galleries were assessed at £2. 10s. each.

While the church was being enlarged, the congregation, "although the Presbyterians offered them the use of their church, asked to be permitted to worship in Wicaco church, which was granted them for three successive Sundays."* From this and other circumstances there appears to have been great harmony between the Swedish and English congregations. They mutually officiated in each others churches, and "on solemn occasions," says the Rev. Mr. Sandel, a Swedish clergyman, "as at the laying of corner stones of churches, the English have always invited us, and conducted themselves as friends to our church."†

1712.

In this year the first mention is made of "the little bell," and "great bell;" and we are pleased to find a "surplice" spoken of, as it goes far to show that, from the very first, "all things were done decently and in order." Col. Robert

* Annals of the Swedes, p. 103.

† Ibid.

Quarry now presented the church with a large silver flagon, and two silver plates, for the communion, and a large silver basin for the baptismal font; the aggregate value of which must have been nearly two hundred dollars. These vessels are all inscribed with the donor's name and the date, Oct. 8, 1712, when presented.

1715.

The Rev. Mr. Evans again went to England "upon account of some family concerns;" and on his return to America in the year 1716, the society appointed him missionary to Oxford and Radnor, Welsh settlements, being then vacant. "He undertook that cure," says the historian of the society, "for two years, and discharged it with diligence, to the great advantage of the people, and much to his own credit."*

The Rev. Mr. Talbot, of Burlington, seems to have officiated during Mr. Evans's absence in England, as "the box money" is appropriated to him.

1717.

The appointment of Mr. Evans to the cure

*Humphreys's Historical Account, p. 151.

of Oxford and Radnor, two churches which he himself had gathered, appears not to have interfered with his duties in Christ Church.

The following extracts from the minutes of the vestry will show that he was still the minister here, and that he was greatly esteemed and beloved by his people.

April 22. "Being Easter-Monday, the congregation of Christ Church in Philadelphia being met after divine service, they proceeded according to custom to electing church wardens and vestrymen for the ensuing year, the Rev. Doct. Evan Evans, minister, being present." Then follow the names of the two wardens and twelve vestrymen who were elected. We give the above extract merely because it is the first minute of the vestry which has come down to us. From this period the records are, for the most part, full, clear, and uninterrupted, until the present time.

June 11. The seats in the gallery are mentioned, which shows that the original building must have been more than "one story" high; and in the February following, both the north gallery and the west gallery are named. At this meeting it was "Resolved, that a form of subscription be prepared by the church wardens towards erecting a steeple for Christ

Church." It was further "Resolved, that the Rev. Doctor Evans and the church wardens do wait upon his honour the governor, to desire him in the name of the whole vestry, to honour them with being one of their members." Agreeably to this request the governor took his seat in the vestry, and for more than two years was a constant attendant on all their meetings.

1718.

February 3. The following appears among the minutes of this day: "The present governor has been pleased at a considerable charge, not only to erect a spacious pew right before the altar, to be appropriated in all time to come for the conveniency and use of the governor and his family for the time being; but also to promise and voluntarily agree to pay the yearly rent of five pounds per annum for the same, to the use of the church." At that time the floor of the church was probably of brick; as we find it stated in the cash book that "the bricks were taken up to lay the foundation of the governor's pew."

"The vestry considering that great inconveniences may flow from allowing all persons promiscuously to vote in the yearly election of vestries, without their having given some proof

of their being truly of the communion of the church, do therefore recommend it to the Doctor (Evans) to keep a faithful list of all such persons as come yearly to the communion table, in order to distinguish them from such others, as either never have communicated, or shall hereafter fall off from the church communion. And that two Sundays immediately before the election of any vestry, the Doctor will please, after the divine service, to cause the clerk publicly to read the above minute to the congregation, certifying to all persons concerned, that it is and shall be hereafter a standing order of the vestry that no person be admitted to vote in the election of any succeeding vestry, or of the church-wardens, unless it be made to appear that some time within the space of twelve months before such election, such person pretending to vote, actually did communicate and receive the sacrament of the Lord's supper, according to the rites of the church of England."

February 15. At a meeting of the vestry, "Doctor Evans acquaints the board that he has lately received a letter from the governor of Maryland, with an offer of a living there; that he finds himself by reason of age and other infirmities, very incapable of discharging his

cure here in such manner as the same ought to be discharged ; that he is a hearty well-wisher to this church and people, and requests that the vestry will not only acquiesce in his removal, but that they will think of proper methods for supplying the church with a minister or ministers until the lord bishop of London shall fill the vacancy.”

The vestry accept the Doctor's resignation, and direct the churchwardens “without loss of time, to wait on all the members of the church in the place, who are able and willing to contribute for the use and benefit” of their minister, who, they say, “justly deserves some suitable return of gratitude from a congregation over which he had so long presided.”

He had been minister of Christ Church since 1700, a period of eighteen years. Shortly after his removal to Maryland he died ; “with this general character, that he had been a faithful missionary, and had proved a great instrument towards settling religion and the church of England in those wild countries.”*

March 11. At a meeting of the vestry held this day, the Hon. William Keith, Lieut. Governor, being present, was “unanimously chosen

* Humphreys's Historical Account, p. 151.

chairman ;” and it was resolved that the governor be respectfully requested to inform the bishop of London of “the unhappy condition of the church in this place for a long time past, for want of an able and sufficient school-master to educate our children ;” and “that his lordship will be pleased earnestly to solicit his most sacred majesty for obtaining the continuance of the royal bounty, formerly granted to the minister and school-master of this place ; assuring his lordship that we will use our utmost endeavours to raise such supplies by way of addition thereto as shall give a most decent and fitting encouragement to the persons with whom his lordship shall be pleased to fill up these vacancies.”

April 3. “The governor acquainted the vestry that the Rev. Mr. Talbot of Burlington, Mr. Humphreys of Chester, Mr. Ross of New Castle, and Mr. Sandel, of Wicaco, had been invited by him, and most of them were now in town, in order to wait on this vestry and receive their proposals for supplying the vacancy of this church, until the bishop of London’s pleasure was known.”

“The vestry thereupon recommended it to the governor to concert with the above named clergymen how they might supply this vacancy

with conveniency to themselves, and the least prejudice to their respective cures.”

An arrangement was made with these gentlemen for supplying the church for several months, and a liberal compensation was voted them by the vestry ; but they declined “ receiving any pecuniary reward ” for their services.

May 2. “ The church wardens are required to examine into and take a catalogue or inventory of the library, or other things belonging to the church, which now are in the custody of Doctor Evans ; and also to give notice to Mr. George McCall, tenant of the parsonage-house, that his rent, from this date, is to be paid into their hands, for the use of the church during the vacancy.”

June 2. “ A representation to the arch-bishops and bishops of the church of England was presented to the vestry by Doctor Evans, and the Rev. Mr. John Talbot,” of Burlington, N. J., which was read, and it was thereupon “ ordered, that the church wardens sign the said address in the name and by order of the vestry of Christ Church in Philadelphia.” The address is as follows, viz. :

“ To the most reverend fathers in God the arch-bishops and the right reverend the bishops of the Church of England : The representation and humble petition of many of

the faithful in the communion of the Church of England in North America, most humbly sheweth :

“ That whereas the British colonies and settlements in America have now for many years been blessed with the pure and primitive doctrine and worship of our mother the Church of England, of which you are happily at this day great ornaments and prime rulers ; and whereas for the want of Episcopacy being settled among us, and that there never has been any bishop sent to visit us, our churches remain unconsecrated, our children grown up and cannot be confirmed, their sureties under solemn engagements and cannot be absolved, and our clergy sometimes under doubts and cannot be resolved. But whereas more especially for the want of that sacred power which is inherent to your apostolic order, the vacancies which daily happen in our ministry cannot be supplied for a long time from England, whereby many congregations are not only become desolate and the light of the gospel therein extinguished, but great encouragement is thereby given to sectaries of all sorts, which abound and increase among us, and some of them pretending to what they call the power of ordination, the country is filled with fanatical teachers, debauching the good inclinations of many poor souls, who are left destitute of any instruction or ministry. May it therefore please your lordships in your great piety and regard for the government of the church by bishops, to think of some means whereby these our sorrowful complaints and grievous misfortunes may be heard and redressed. And that Almighty God may of his infinite mercy inspire your thoughts and assist your pious endeavours to accomplish this evidently necessary and religious work, is the most earnest and daily prayer of, may it please your lordships,

Your lordships' most humble petitioners,

And most obedient sons and servants.”

In April following, the Rev. Mr. Talbot laid before the vestry another address to the archbishops and bishops of the church of England, "setting forth the necessity of a bishop to reside among us in this country, which was signed by all the members present;" viz.: the governor, both wardens and eight vestrymen, together with the Rev. Mr. Talbot, who was also present.

June 23. At a meeting of the vestry held this day it was "Resolved, that if it should happen that the clergymen who are to serve the church during this vacancy be sick, or should not come, that Mr. Piper, the school-master, read the prayers in the church, and for his service he shall be rewarded by the vestry for the time being."

September 23. The Rev. Mr. Thomas Hughs, from Virginia, offers to supply the church, until the bishop of London can be heard from. His offer is gladly accepted, and a vote of thanks is passed to the clergymen who had so kindly rendered their services in keeping the pulpit supplied since Dr. Evans left. Mr. Hughs officiated about a year.

November 11. Mr. William Skinner is sent out by the bishop of London to take charge of

the school belonging to Christ Church, and is cordially received by the vestry.

1719.

May 15. "The church wardens are desired to agree with Mr. William Robinson for a plot of ground which they have already viewed for a burying place, and to collect the money with all convenient speed." The title, however, being considered doubtful, a lot is purchased of Mr. James Steel. This is the burial ground in Arch street, corner of Fifth, which was bought in August of this year, and must have been used very soon after as a place of interment, for we find inscriptions on some of the tombstones of as early a date as 1720.

September 4. "The Rev. Mr. John Vicary laid before the board a license from the Right Rev. Father in God, John, lord bishop of London, appointing him minister of this church. And the "vestry, being well pleased with his lordship's care therein, heartily concur in his lordship's appointment, and accordingly receive the said Mr. Vicary as their minister, with the respect due to his character ; always acknowledging his lordship's unquestionable authority over our church."

Mr. Vicary continued in charge of the church for three years.

1720.

May 30. The belfry appearing to be so much decayed that there is "danger of the great bell falling, unless speedily repaired, the church wardens are desired to order the clerk not to ring or toll said bell till further orders."

August 11. The vestry pass a resolution that it is expedient that "a voluntary subscription" be made "for the enlargement of the church, the building of a tower, and the purchasing a set of bells." Nothing further seems to have been done in this matter until May 4, 1721, when the book for subscription towards a new church was brought in by Robert Assheton, and was signed by some of the vestry present ;" and at a subsequent meeting, Robert Assheton and John Kearsley are requested to collect one-fourth part of the money already subscribed towards the building of a new church and steeple." The subject however was permitted to rest for six years longer ; until 1727, when the present building was commenced.

1721.

July 31. The vestry being informed that the governor was pleased to promise a charter of incorporation for the church, a petition for that purpose was prepared by the minister and church wardens, agreed to and signed by all present, and ordered to be presented to the governor. His excellency, in reply, consented to grant their request, as soon as a charter could be prepared, and at the same time "assured the vestry he would always be ready to do every thing in his power for promoting the interest of this church."

1722.

January 29. The Rev. Mr. Vicary being unable to officiate, in consequence of ill health, the vestry request "William Assheton to read prayers and sermons on Sundays;" and it is "ordered that the church wardens wait upon Mr. Weyman and endeavour to prevail with him to supply this church, and administer the sacrament the first Sunday in every month." It does not appear that Mr. Vicary ever officiated after this period. At what time his death occurred is uncertain, probably in 1723, as the event is alluded to in a letter to the bishop of London, dated December of that year.

1723.

The vacancy occasioned by the death of the Rev. Mr. Vicary was temporarily supplied by the Rev. John Urmston, who had been a missionary in North Carolina, from the society in England. His conduct, however, was such as to bring great reproach upon the church, and he was dismissed, after having preached here but about a year. The following proceedings were had, in consequence of Mr. Urmston's removal.

At a meeting of the vestry, October 29th, 1723, "Mr. Fraser, church warden, laid before the vestry a minute of the convention of the clergy of this province, held at Chichester the 23d day of this instant, October, which was read, and is as followeth :

"A member of the convention having laid before the brethren the reflections cast upon those missionaries who recommended Mr. Urmston to supply the cure of Philadelphia, and the said member having signified what reasons such reflections were grounded upon agreed that the Rev. Mr. Talbot and the Rev. Mr. Weyman do acquaint the vestry and wardens of the church of Philadelphia, that the clergy of this province are willing and ready to concur in the removal of the said Mr. Urmston from Philadelphia, provided that they do signify their uneasiness to the convention, and make their application to them, or any three of their number, under their hands to that purpose.

Signed,

JOHN TALBOT,
GEORGE ROSS,
JOHN HUMPHREYS,
ROBERT WEYMAN,
WILLIAM BECKETT.

The above communication having been read, it was “Resolved that the thanks of this vestry be given to the gentlemen of the convention for their expressing themselves so willing and ready to concur in the removal of Mr. Urmston from Philadelphia.” It was further “ordered that the church wardens wait upon as many of the above clergy as they conveniently can, and deliver them a copy of this minute, and let them know that if they please to supply this church till we can be otherwise provided, we shall gratefully acknowledge the favour.”

Signed, WILLIAM FRASER,
Church Warden.

Anthony Palmer, Robert Assheton, Peter Evans, James Tuthill, Robert Ellis, George Plumley, John Read, Samuel Hasell, Thomas Polegreen, Merick Davis,
Vestrymen.

From the above documents it appears that the clergy of the province were wont to meet in convention, at that time, and to legislate on the affairs of the church.

November 27. “Ordered that the pews be all numbered in oyle colours, according to the plan of the church pews.”

December 19. An address to the bishop of London, Dr. Gibson, pursuant to an order of the vestry of the 13th of August last, was this day sent home by Capt. John Richmond; which address is in the words following, viz.:

To the Right Rev. Father in God, Edmund, lord bishop

of London : The humble address and representation of the church wardens and vestry of Christ Church, Philadelphia. May it please your lordship,

We beg leave to congratulate your lordship upon your translation from the see of Lincoln to London, not doubting but that your lordship will have the same regard to the church of Philadelphia as the late bishops, your predecessors, have had.

It is now about twenty-eight years since the foundation of an English church, by a very few of her communion, was first laid in this city ; since which, by the blessing of God, the congregation has so increased, that two additions have been made thereto. And we are sorry to say, that had it not been for some very great indiscretions and mistakes of our ministers, which we rather choose to bury in oblivion than to bring upon the stage, our church and religion would have stood much fairer in the opinion of her adversaries. We were in hopes your lordship's predecessor, upon the death of our late minister, Mr. Vicary, would have filled this vacancy with an able, honest and good man ; without which we humbly presume the gospel can hardly propagate, or the church flourish in a place surrounded with such swarms of dissenters.

The minister of this church (saving the £50 per annum, the crown's bounty, superseded some years ago,) has always been maintained by a voluntary subscription of the congregation, amounting for several years past, to at least £150 per annum, which, together with the surplice fees, and a convenient house rent free, we modestly compute at £200. Besides we do not despair of regaining the bounty money, would your lordship become our advocate to the king for the same.

Our church, for above twelve months last past, rather than the doors should be shut and the congregation scatter,

has been supplied by one Mr. Urmston, heretofore missionary to the honourable society to North Carolina; but now by them, for good reasons doubtless, dismissed, as he is by us, and gone for Maryland.

And now having given your lordship an account of the state of our church, we humbly submit it to your lordship's consideration, beseeching you to send us such a gentleman as may be a credit to our communion, an ornament to his profession, and a true propagator of the gospel. We are with the greatest respect,

May it please your lordship,

Your lordship's most obedient sons and servants.

As the above document was dated in December, 1723, it clearly ascertains two facts, that the church then standing was the original building erected in 1695, and that it had been twice enlarged since its erection.

1724.

July 27. The vestry not having heard from the bishop of London addressed the following letter to the Rev. Dr. Richard Welton :

Reverend Sir,

We, the church wardens and vestrymen of Christ Church, Philadelphia, taking into our serious consideration the melancholy state of our church, which, since the death of the Rev. Mr. Vicary, has been left in a manner destitute and without a pastor, we have some time since addressed the right reverend, the bishop of London, for a supply to fill the vacancy ; but have not yet heard from his lordship.

It is therefore our humble request, that you would be pleased to take the care of this church upon you; which extraordinary favour we shall always gratefully acknowledge, and beg leave to subscribe ourselves,

Rev. Sir, your most affectionate, humble servants,

Signed by both wardens and fifteen vestrymen.

Philada. July 27th, 1724.

This invitation was accepted, and the Doctor entered immediately upon his new charge; but continued in it only until January, 1726, when he was called home to England.

1726.

January 13. The following proceedings were had in vestry in consequence of their clergyman leaving them at this time.

“The Rev. Dr. Welton who has officiated as minister in this church, in its vacancy, at our request, being now called home by the government, requesting our testimonial or certificate of his conduct and behaviour amongst us, and we being sensible of the good services he has done the church, think ourselves under an obligation to do him justice in that behalf. It is therefore ordered, that the church wardens get the same prepared, and lay it before the next vestry.”

It appears from Dr. Hawks's Ecclesiastical

Contributions, that the Rev. Dr. Welton, and the Rev. Mr. Talbot of Burlington, were supposed to have received Episcopal orders in England, and to have been consecrated by the English nonjuring bishops. "There is direct evidence," says Dr. Hawks, "from the letters of some of the missionaries, that they at least administered confirmation, and wore the robes of a bishop. A matter of this kind would of course alarm both the clergy and civil authority in all the colonies. Governors thought the subject of sufficient moment to be presented to the authorities at home, and it was there brought before the privy council. Very soon an order came to Sir William Keith, the governor of Pennsylvania, enclosing his majesty's writ of privy seal, addressed to Welton, and commanding him, upon his allegiance forthwith to return to Great Britain ; upon the service of this order, Welton sailed for Lisbon."*

Percival, in his late work on Apostolical Succession, tells us, that "Welton and Talbot were not recognized as bishops by the rest of the nonjurors, having been consecrated without their approval. They both went to the colonies in North America, the former to Philadelphia, and exercised the Episcopal functions. But

* *Eccles. Contributions*, vol. ii. p. 183.

the government at home interfering, at the request of the then bishop of London, Welton retired to Portugal, where he died, 1726. Talbot took the oaths and submitted.”†

February 7. “Our church being now vacant, and no minister to perform the duties thereof, and we being informed that the Rev. Mr. Weyman, Mr. Leadman, and Mr. Holebrook, are willing to lend us all the assistance they can, till we can be otherwise supplied; it is ordered, that the church wardens acquaint them, that we kindly accept of their generous offer, and will gratefully acknowledge their trouble.” “Ordered, that the parsonage house be cleaned and repaired, that Mr. Weyman may come into it.”

The Rev. Mr. Weyman appears to have officiated most of the time, until September, 1726, when the Rev. Mr. Cummings took the charge. The vestry vote “fifty pounds to the Rev. Mr. Weyman, for his care of the church during its vacancy.”

September 9. At a vestry meeting held this day, “The Rev. Mr. Archibald Cummings laid before the board a license from the Right Rev. Edmund, lord bishop of London, appointing him

* Percival's Apology for Apos. Succession, p. 134.

minister of this church, and was accordingly received."

Mr. Cummings continued the minister of Christ Church, until his death, in 1741, a period of nearly fifteen years ; during which time the affairs of the church seem to have gone on, for the most part, prosperously and harmoniously. A slight difficulty, which we shall hereafter notice, for a moment disturbed the otherwise peaceful calm.

1727.

The arrival of a new minister, with a prospect of his permanent settlement among them, seems to have inspired the congregation with unwonted zeal and energy ; for in April, 1727, it being admitted, "that the present church was too small to accommodate the congregation," it was therefore, "Resolved, that an addition or enlargement of thirty-three feet be added to the west end, and that a foundation be forthwith laid for the same, together with a foundation for a steeple, or tower, adjoining to the west end of said enlargement."

"Upon which, Dr. Kearsley, out of a hearty desire to have the said work begun, undertakes to set men a digging, in order to lay the foundation, and will disburse money for the

same, until subscriptions be made and collected for the said use."

April 24. "Ordered, that Messrs. John Kearsley, James Tuthill, and Thomas Tresse, be appointed to apply to the parishioners, and other well disposed persons, for their subscriptions towards the addition to the church, and erecting a steeple; that Messrs. William Chancellor and Peter Baynton make application to strangers for said purpose; and that Messrs. Thomas Chase and Samuel Hasell apply to Barbadian gentlemen for the same."

April 27. The corner-stone of the present building was laid by the Honourable P. Gordon, the governor, with the mayor, recorder, the Rev. Mr. Cummings, the minister, and several other gentlemen of the city; as appears from a journal of that day.

May 2. "Dr. Kearsley reported to the vestry that he had ordered the digging and laying a foundation for the addition to the church, and also for the steeple, and that the workmen were now about the same."

"Resolved, That Messrs. John Kearsley, Thomas Tresse, Robert Ellis and Thomas Leech, be appointed overseers, or managers of the work now begun, and that they take care that the work be well done, and the work-

men paid; and that a suitable foundation be laid for a handsome steeple, to be erected when money can be raised sufficient for the purpose."

This was the commencement of the western end of the present building, begun April 27th, 1727; now, 1841, one hundred and fourteen years since.

Watson in his Annals says, "For the impressive architectural style of Christ Church, as well as for the state-house also, we are indebted to the taste and direction of Dr. John Kearsley, the elder, an eminent physician of Philadelphia. He was a very popular man, a member of assembly, &c." We shall have occasion to notice more fully his merits and virtues, when we come to speak of him as the founder and munificent patron of Christ Church Hospital; for which noble charity, generations yet unborn will rise up and call him blessed.

1728.

July 1. At a meeting of Vestry held this day, it was resolved, that there be allowed to the widow of the late sexton, for his services in "picking up and burying the bones," disinterred by digging the foundation of the new church, "1s. 6d. per diem, for the time the

foundation was digging; and the time to be ascertained by Dr. Kearsley's book."

From the above it would appear, that the lot on which the church stands had long been used as a burial ground.

September 2. A committee having been appointed by the vestry "to treat with Mr. Lod. C. Sprogel, about an organ lately arrived here, report that they had done the same, and that he insisted on £200. for said organ; and that they had procured men of the best skill this place could afford, to erect the said organ in a convenient house in town, to make trial thereof; which being done, it is said the organ proves good in its kind, and large enough for our church." It was thereupon,

Resolved, That the said organ be purchased for the use of Christ Church in Philadelphia, and that Peter Baynton and others be a committee to procure subscriptions for that purpose, to "appoint a suitable place to erect it in, and that they order the moving it into the church forthwith, from the place where it now is."

1729.

April 25. At a meeting of the vestry, this day, it was "Ordered, that Mr. Cummings and

Mr. Evans be appointed to renew our application to Barbadoes and St. Christopher's, for some contributions towards carrying on our church ; that Mr. Tresse and Mr. Chancellor, Mr. Hyatt and Mr. Bourne, be appointed to solicit strangers for contributions." An application for aid had been previously made to the Society for propagating the Gospel in Foreign Parts ; but what success attended these appeals, or whether any of them were responded to, does not appear. It was a bold undertaking in those days, for a congregation with such limited resources, to erect so large and costly a building. The patience and perseverance with which they prosecuted it to its completion, are convincing proofs of their faith and zeal. That the cause interested some "strangers," at least, appears from the following minutes of the vestry.

1730.

April 9. "Mr. Dexter presented to the vestry eighteen pounds six shillings, which were delivered to Mr. Kearsley, being a voluntary donation of the gentlemen of Ireland, met at his house on St. Patrick's day, towards carrying on the new additional building of the church." Whereupon it was "Ordered, that

Mr. Dexter return the gentlemen the thanks of the vestry for the same."

In the minutes of the preceding meeting, the minister of Christ Church, the Rev. Archibald Cummings, is for the first time styled "Rector;" the title had never been applied to any of his predecessors.

Among the rules of order adopted by the vestry at this time, is the following: "That twenty persons be annually chosen by the congregation on Easter Monday, immediately after divine service in the morning, to serve as vestrymen for the ensuing year; at which time also two church wardens shall be chosen, one by the minister, and the other by the people. The names of the persons so elected shall, on the Sunday following, be published openly in the church."

September 20. The new addition to the church of thirty-three feet, which forms the western end of the present building, being nearly completed, it was "Ordered, that the windows be glazed with all possible expedition, in order that the pulpit may be removed to the place appointed for the better accommodating the whole congregation." A committee appointed to examine the accounts of Dr. John Kearsley, of "money received and disbursed

for carrying on the additional building of Christ Church, from the 10th April, 1727, to the 19th April, 1730," report, "that they find it a very fair and just account; and that he very well deserved the thanks of the congregation for his great pains and care in the management thereof."

1731.

July 15. The western end of the church being finished, measures were taken to remove the old building, which was very much decayed, and put up the eastern end as speedily as circumstances would permit. To carry out the original plan of having a handsome church, steeple, and bells, very much larger sums of money were required than had yet been obtained. The vestry had been four years in finishing one section, or about a third part, of the contemplated building, exclusive of the tower and steeple, and their funds were entirely exhausted; still they were not disheartened, but determined to persevere. At a meeting this day, "Capt. Anthony Palmer, and Mr. Thomas Tresse were appointed to procure and collect additional subscriptions for the carrying on the building of the church; and Mr. Thomas Bourne, one of the wardens, whose affairs

called him beyond sea, and who offered his service to the church," is empowered, while abroad, to circulate a petition of the vestry, "requesting all well disposed people to contribute towards the rebuilding of the church."

1732.

March 16. From the proceedings of the vestry under this date, we learn, that those "persons who were appointed to procure subscriptions towards the building the old part of the church, had made no progress therein." And as there was "an absolute necessity to pull down that ruinous part of the old building in a very short time, it is ordered, that the church wardens draw up a preamble for the said subscriptions, in order to be proceeded upon after Easter."

It being understood, "that his honour the governor was desirous to have a seat appointed him in the new gallery," the church wardens are requested to "wait upon the governor and know his pleasure therein, and report the same to the next vestry." And "inasmuch as since the new addition to the church is completed, and the galleries erected therein, the pulpit stands too remote from that part of the church for the people to hear distinctly, so

as to receive full benefit, Resolved, that the pulpit be removed further into the body of the church, with all convenient speed."

May 26. "Joshua Maddox and James Bingham, wardens, reported that they had waited on his honour the governor, and that he declined having a seat in the gallery, and desired one where the pulpit, now removed, formerly stood. Ordered, that a handsome one be made accordingly, and that the church wardens, when it is done, request the governor to view it, that, if approved, the other before the communion table may be pulled down." At a meeting of the vestry the next day, "the governor appearing and approving the pew appointed for him, the other was immediately taken down."

Doctor Hugh Graham, of Philadelphia, "bequeathed by his last will and testament, the sum of one hundred pounds towards carrying on the building of the church."

June 30. "The ruinous state of the old part of the church being under consideration, and a new subscription roll being prepared, was read and approved, and the vestry present severally subscribed."

There are no minutes of the vestry preserved, from October, 1732, to April, 1735; in which time the eastern end of the present build-

ing was commenced. In May 25th, of the last named year, we find the following allusion to the new part of the church; "It is agreed that what money may come into the hands of the church wardens by the box, shall be applied to the finishing the outside of the church, after the expense of the double gallery and stair-case is paid, in order that the scaffold poles may be taken down."

1736.

The Rev. Mr. Richard Peters came from England, and by request of the Rev. Mr. Cummings, rector of Christ Church, assisted him in preaching and reading prayers for six months; from November 1735 to May 23d, 1736. In August following it was "Ordered, that my lord bishop of London be addressed by this vestry in favour of the Rev. Richard Peters, praying his lordship to grant him letters of license to exercise his function in order to be an assistant to the Rev. Mr. Cummings." This application was granted, and the Rev. Mr. Peters officiated for a few months as assistant, when a misunderstanding arose between him and the rector, and he resigned;* in conse-

* The account of this difficulty, which led to Mr. Peters's resignation, is given in an introduction to two sermons, preached by him in Christ Church, July 3d, 1737; and printed the same year by Benjamin Franklin. These are in the Loganian Library.

quence of which, at a meeting of the vestry July 28th, 1737, both wardens and twenty vestrymen being present, the following address to the bishop of London was agreed upon and ordered to be sent by first conveyance :

To the right reverend father in God, Edmund lord bishop
of London :

The humble address of the vestry of Christ Church in
Philadelphia :

May it please your lordship :

We most gratefully acknowledge the many obligations we are under to your lordship, not only for your general care of the church, but in particular for the last instance of your goodness in favouring the application which was made by the reverend our minister, at our instance, for the reverend Mr. Peters to be our assistant.

And although this gentleman, for reasons which we humbly beg leave to say appear to us to be just, has thought fit to decline continuing to give his assistance, yet we shall, upon all occasions, endeavour to testify the sense we have of the great regard your lordship has shown to this church and congregation, in that appointment.

And we humbly beg leave to say, that though your appointment of Mr. Peters has not pleased some few among us, yet it is true that during the time he has exercised his ministerial function in this city, he has given great satisfaction in general to our congregation, and has been of real service to the church of England ; to which, by his conduct both in the pulpit and out of it he has drawn great numbers of the more understanding dissenters of all persuasions. And as we are all assured that it is a pleasure to your lordship at all times to hear of the prosperity of

the church of England, and especially of that part of it more especially under your lordship's care, at the same time we hope your lordship will pardon our taking the liberty in expressing our duty and gratitude to your lordship for the care of this church, and in doing justice to the Rev. Mr. Peters, who we humbly beg leave to say is truly deserving of the favour conferred upon him by your lordship, in allowing him to be assistant to the minister of this church. May the God of heaven long preserve your lordship as an ornament to the church of England in the kingdom where you live, and as father to the church abroad, within his majesty's dominions under your jurisdiction. We most humbly ask your lordship's blessing, and beg leave to subscribe ourselves,

May it please your lordship,

your lordship's most dutiful,

most obedient,

and most humble sons and servants.

It will be seen, in the course of this history, that the Rev. Mr. Peters was made rector of Christ Church, twenty-five years after this time; and continued in that office until his death, in 1776.

1738.

The following letter from Dr. Gibson, bishop of London, is addressed to "the church wardens of the church in Philadelphia," and from its date, no doubt, refers to the difficulties which had arisen in the church, in consequence

of the dispute between the Rev. Messrs. Cummings and Peters. We copy from the original letter, now before us, in the bishop's own handwriting.

Whitehall, Oct. 19th, 1738.

Gentlemen,

I have lately received a letter signed by you and several members of your vestry, in which you profess, as becomes serious and good christians, *that what is past, you heartily desire may be forgot on all sides.* This is a sure foundation of peace for the time to come, and what I hope all sides will practise and acquiesce in. In the course of such disputes some things are usually said on both sides through heat and passion, which one would wish had not been said; and the sooner they are forgotten the better. At so great a distance, it is next to impossible for me, in such cases, to form an exact judgment of persons and things; but there is one point which I am exceedingly clear in, that a continuance of the disputes among yourselves, on which side soever the fault had lain, must in a little time have been the ruin of that church. And as I heartily desire the welfare of your church, and every member of it, 'tis a particular satisfaction to me to see so good a disposition to peace.

I do not remember that I have ever given occasion, either by word or writing, to suspect that I pretend to any more right than that of licensing the person who is to be your minister, and who cannot regularly be received, either in your government or any other of the plantations, without such license. And I am so far from discouraging the education of your own children for the ministry, that I have heartily laboured, though without success, to procure a

settlement of two bishops in the plantations, one for the continent, and the other for the islands; chiefly with a view to make it more easy and less expensive to persons who have had their education there, to be admitted to holy orders.

I desire that this letter may be communicated to the vestry; and commending you and them to the divine blessing and protection, I remain, gentlemen,

Your faithful friend,

EDM. LONDON.

1739.

The church being yet unfinished, and no funds in hand for completing it, another subscription paper was drawn up, with the following heading, viz. :

“ Philadelphia, May 7th, 1739.

“ Whereas, the Episcopal church of Philadelphia, having been long built, and much out of repair, as well as too small for the convenient seating of the congregation, it was therefore resolved, by two several vestries, in the year seventeen hundred twenty-seven, that a sum of money should be raised by subscription, for erecting a new, larger and more commodious building; which good design, with much care and industry hath been carried on, the foundation of a steeple laid, and the body of the new church on the outside almost finished; but the said subscription falling short, and insufficient to complete the same, the inside of the church remains unfinished, and many of the congregation yet unprovided with pews for themselves and families; which makes it necessary that some pews, a gallery, and other conveniences, should yet be added, as well as the

whole finished ; for which pious and good purpose, we whose names are hereunto subscribed, do promise to pay to the church wardens of the said church, or such others as shall be appointed to receive the same for the use aforesaid, the sums of money by us respectively subscribed. In witness whereof we have hereunto set our names the date above written."

There are more than two hundred signatures to the above, and among them are those of the governor, George Thomas, for £50. ; the rector, Archibald Cummings, £20. ; William Till, Thomas Bourne, John Kearsley, Thomas Leech, Charles Willing, Peter Evans, Andrew Bradford, Thomas Lawrence, William Hellier, Samuel Hasell, William Bell, Richard Peters, Benjamin Franklin, George McCall, Robert Assheton, James Humphreys, Richard Nixon, Joseph Shippen, Joseph Redman.

1740.

July 31. At a meeting of the vestry held this day, it was "Resolved, that the pulpit be removed to the east end of the middle aisle of the church, and that the church wardens confer with Dr. Kearsley and Mr. Leech concerning its situation and fixing the same."

1741.

The Rev. Mr. Archibald Cummings died in

April of this year ; having been rector of the church fourteen years and seven months. In April 8th, 1728, his marriage with Jane Elizabeth Assheton is recorded. His labours must have been very arduous, judging from his private register now in the possession of Christ Church vestry, entitled, "A register of persons baptized, married and buried, within the city of Philadelphia, by Archibald Cummings, from Sept. 8th, 1726."

This register is continued from the above date down to January 31st, 1741 ; fourteen years and five months, nearly. The entries are all made in Mr. Cummings's handwriting, and the number recorded is as follows ; baptisms, 1728 ; marriages, 851 ; burials, 1601. In many instances four, and sometimes even six, burials are recorded in one day.

The Rev. Mr. Eneas Ross came over from England in June of this year, two months after Mr. Cummings's death, and finding the church vacant he was induced to supply it until the bishop of London could be heard from. Mr. Ross continued to officiate in Christ Church until July 1743 ; the last few months as assistant to Dr. Jenney ; he then removed from Philadelphia to take charge of the churches of Oxford and White Marsh.

1742.

May 1. Mr. Ross having been in charge of the church nearly a year, it was this day "Ordered, that an address be forthwith drawn up, signed, and sent to the lord bishop of London, Dr. Gibson, recommending the Rev. Mr. Eneas Ross to his lordship's favour and protection, and to pray his lordship to license the said Mr. Ross to be the minister of this church, in case his lordship has not already appointed and licensed a minister for the same." Dr. Kearsley and four other gentlemen of the vestry were appointed to draw up the address, which is in the following words, viz.:

To the right reverend father in God, Edmund, lord bishop of London. The humble address of the church wardens and vestry of Christ church in Philadelphia :

May it please your lordship :

Immediately after the death of the Rev. Mr. Cummings, our late worthy pastor, an address dated the 23d of April, 1741, was drawn up and sent to your lordship, from the then vestry of this church, humbly requesting your lordship to license and send over a minister to us, worthy of your lordship's esteem and fatherly advice ; to which address we have not hitherto been so happy as to receive any answer from your lordship.

The reverend missionaries of this province diligently officiated by turns in our church, until the arrival of the reverend Mr. Eneas Ross, who has since, by his prudent

conduct and indefatigable pains, constantly supplied this cure, to the great satisfaction of the congregation; whereby he has so justly merited a general esteem, that we, the church wardens and vestry, moved by our own inclinations, as well as by the frequent importunities of the parishioners, do unanimously request your lordship's license and approbation of him for this church, if, before this comes to hand, your lordship has not appointed another.

We are not insensible of the uneasiness and concern some different representations from this congregation may have given your lordship; notwithstanding which, we hope the present vestry and members of this church in general, will always think it their indispensable duty zealously to pursue such measures, as may be most likely to promote true piety and virtue, secure the peace of this church, and establish unanimity among us, supported by a strict observance of the wholesome rules and canons of the church of England as by law established; always bearing a due regard to the rights and jurisdiction of your lordship, our lawful diocesan; in which high and dignified station may your lordship long continue, is the ardent prayer of,

May it please your lordship,

Your lordship's most dutiful sons and servants.

Philadelphia, 27th May, 1742.

Signed by William Pyewell and John Ross, church wardens.

Alexander Woodrop, Samuel Hasell, John Kearsley, Edward Bradley, William Clymer, Benjamin Morgan, John Hyatt, Richard Parker, William Maugridge, Peter Baynton, William Bulley, Peter Evans, William Chancellor, Joshua Maddox, Thomas Leech, George Plumley, William Bell, vestrymen.

July 6. Before any answer could be receiv-

ed to the above address, the church wardens laid before the vestry the following letter addressed to them by the Rev. Robert Jenney, one of the society's missionaries to New York, then in London, viz.:

Gentlemen,

I take the opportunity by Captain Wright to acquaint you that some of your friends and mine have desired me to go to Philadelphia, in order to settle there as minister of your church, if your congregation and I can agree upon the matter ; for I think no such thing should be done without a full agreement of both parties. To facilitate the affair, I have obtained my lord of London's license, and a letter from him to you, not by way of appointment but recommendation, or rather his approbation of it. I am to go over in the Lancaster man of war, captain Warren, along with the governor of New York, captain Clinton. We are to sail in May, and hope to arrive in July. If we can bring all things to bear so that I shall remain with you, I do not in the least doubt our living agreeably together. It shall be my study to do my part, being resolved to approve myself in all things,

Your affectionate friend and servant,

ROBERT JENNEY.

London, April 12th, 1742.

In reply to this, the vestry directed a letter to be sent to New York, to meet Mr. Jenney on his arrival in that city, expressing their desire to receive him as their minister.

October 20. The vestry again met, when

the following letters from Mr. Jenney and the bishop of London were laid before them :

New York, Oct. 12th, 1742.

Gentlemen,

Having arrived yesterday, I received your kind letter of the 8th of July, signifying your ready compliance with my lord of London's license to me to be minister of your congregation ; and professing your hope that by our joint endeavours, in the discharge of our respective duties and obligations to each other, we may, by the blessing of God, live together in that peaceable harmony which becomes true members of the Church of England. I thank you heartily for the first, and make no doubt of the other, since I am fully resolved by the grace of God, if we come together, to do my part toward it, and make no question of the congregation doing theirs.

But whereas I am credibly informed that there are divisions amongst you, and that some oppose my settlement there ; and considering that I am easy in my parish of Hempstead, and am indulged by my superiors the liberty of choosing in which place to settle, I must beg the favour to be informed how that affair stands, and withal whether I may depend upon being instated in the same rights and privileges which the late reverend Mr. Cummings enjoyed, without which I cannot think of removing from Hempstead. I send enclosed my lord of London's letter, and am

Your most humble servant,

ROBERT JENNEY.

Directed to William Pyewell and John Ross,
Church wardens of Philadelphia.

Whitehall, March 29, 1742.

Gentlemen,

I have waited a good while, in hopes of hearing that the differences among yourselves about a new minister were adjusted, and that you had unanimously agreed in recommending some worthy person to be licensed by me, or in desiring me to send such an one from hence. It could not be supposed that I should send any person who had no other concern in the plantations, under an uncertainty whether he would be received or not, but as the bearer, Mr. Jenney, is and has long been a missionary from the Society here, to a cure in the province of New York, and is a person whom I believe to be exceedingly well qualified in all respects to succeed your late worthy minister, Mr. Cummings; I was willing upon his return from hence to his cure in New York to grant him a provisional license to your church, on supposition that he would be received there in such a manner as might encourage him to quit his present mission, and remove to Philadelphia.

I have nothing in view but the peace and welfare of your church, and earnestly recommending it to you all to pursue the same good end, I pray for the divine blessing upon you and your proceedings, and remain,

Your assured friend,

EDMUND LONDON.

For the gentlemen of the vestry at Philadelphia.

The above having been read, it was "Ordered, that the wardens forthwith return an answer to Mr. Jenney's letter, and invite him hither, under the same privileges and advantages allowed the late reverend Mr. Cummings, and request Mr. Jenney to accept and approve

of the reverend Mr. Eneas Ross to be his assistant in this church."

Dr. Jenney promptly accepted this invitation, and at a meeting of the vestry, November 8th, he produced a license from the lord bishop of London, appointing him minister of this church, as follows, viz :

Edmund, by divine permission, bishop of London, to our beloved in Christ, Robert Jenney, Dr. of Laws, clerk, greeting :

We do hereby give and grant to you, in whose fidelity, morals, learning, sound doctrine, and diligence, we do fully confide, our license and authority, to continue only during our pleasure, to perform the ministerial office in Christ Church, in Philadelphia, in the colony of Pennsylvania, in reading the common prayer and performing other ecclesiastical duties belonging to said office, according to the form prescribed in the book of common prayer, made and published by authority of parliament, and the canons and constitutions in that behalf lawfully established and promulged, and not otherwise, nor in any other manner. You having first before us subscribed the articles, and taken the oaths, which in this case are by law required to be subscribed and taken. In witness whereof, we have caused our episcopal seal to be hereto affixed. Dated at Whitehall, the thirty-first day of March, in the year of our Lord one thousand seven hundred and forty-two, and in the nineteenth year of our translation.

EDMUND [SEAL] LONDON.

At this meeting Dr. Jenney acquainted the

vestry that he “gladly approved of, and received, the reverend Mr. Eneas Ross for his assistant in this church.” The following address to the bishop of London, Dr. Gibson, was prepared and signed by both wardens, and sixteen vestrymen :

To the right reverend Edmund, lord bishop of London.
May it please your lordship,

We, the church wardens and vestrymen of Christ Church in Philadelphia, beg leave to return to your lordship our grateful acknowledgments, for your fatherly care and regard for us, in approving and sending over the reverend Dr. Robert Jenney to the cure of this church ; a person so exceedingly well qualified for so great a trust ; and we have well grounded hopes that by his wise conduct and pious labours, we shall continue to promote that peace and unanimity recommended to us by your lordship’s most affectionate letter, which we heartily thank your lordship for.

We have the pleasure to assure your lordship, even in the short time the reverend Dr. Jenney has been among us, it appears to be the zealous inclination of every member of our numerous congregation to recommend themselves to your lordship’s favour, by a behaviour becoming true members of a christian church ; and the more effectually to support and improve the happy peace and unanimity in our church, we have that humble confidence in your lordship’s known goodness, that your lordship will continue to us in the person of Dr. Jenney, those usual favours of

your lordship's fatherly advice and assistance, which your lordship has always shown to his predecessors here.

May your lordship long continue to enjoy the dignified station in which you are deservedly placed, in health, ease, and happiness, is the ardent prayer of, may it please your lordship,

Your lordship's most dutiful

Sons and Servants.

'The following remarks on the above correspondence are so judicious and appropriate, that we gladly transfer them from the pages of the Episcopal Magazine of 1820.

"We cannot read the foregoing papers, and recur to the circumstances under which they were written, without admiring on the one hand, the prudent and pious care manifested by the bishop of London over this distant congregation, and on the other the dignified course pursued by the vestry, and their uniform submission and respect to that authority under which they were placed. The relation in which a bishop stands to the individual churches under his care is one of the most solemn and interesting which can well be conceived. If he be a conscientious man, and under the influence of that high responsibility imposed upon him by his consecration vows, we may suppose his whole heart engaged in the promotion of the great ends of his office, his

whole time devoted to serious reflection upon the best interests of the flock committed to his care ; and all his opinions are intitled to the greatest respect. It augurs well when such authority is regarded with veneration, when the opinion and advice of the bishop is considered paramount to individual predilections, and the people under rule are seen on all occasions looking up to their spiritual shepherd, inquiring the way at his hand. This we are inclined to believe is a greater security for that order which constitutes the perfection of our ecclesiastical institutions, than respect for an individual, however exalted, or well deserved ; it is a religious principle operating under all circumstances to the promotion of the same end, while the other will always be found wavering under peculiar embarrassments, and preferring private prejudices to the public good. In this point of view the course adopted by the vestry in relation to this as well as other circumstances involving the superintendence of the bishop of London, presents an example worthy the imitation of all vestries ; and affords a striking evidence of the superiority of our church discipline, when it is exercised with piety and judgment, and submitted to as becometh christians."

1743.

April 16. At a meeting of the vestry this day, it was "Ordered, that, for the better accommodating the congregation with seats in the church, the west end gallery be forthwith run out, and built entirely over the west aisle." At the same meeting "John Kearsley delivered in a petition to this vestry, greatly complaining that he had served this congregation ever since the year 1727, as trustee and overseer in carrying on and rebuilding this church, and that in the compass of full five years in that time he had given daily attendance, without any relaxation from that service, in which he had greatly neglected his private affairs, and undergone much fatigue, and had always been in advance large sums of money, some part of which, he conceives, has not been discharged to this day; for all which he has not received any consideration, or the least acknowledgment; but instead thereof has been frequently loaded with calumny, and ill treated by members of this congregation, and therefore prays this vestry will be pleased to appoint some persons of known abilities, to audit and settle his accounts, that he may for the future be acquitted or condemned of the calumnies thrown upon him." Whereupon, a committee was ap-

pointed for the purpose of auditing and settling Dr. Kearsley's accounts.

July 14. The Rev. Mr. Eneas Ross, who had been for some time an assistant to Dr. Jenney, found it necessary to resign his situation in Christ Church, for reasons given in the following letter from him :

To the church wardens and vestrymen of Christ Church,
Philadelphia :

Gentlemen,

Lest any thing should be misunderstood that I am now about to acquaint you with, I choose to deliver the same in writing. Upon my arrival from England in June, 1741, to my great concern I found this church vacant, by the death of our late worthy pastor, the reverend Mr. Commissary Cummings ; upon which I was solicited, among other missionaries, to officiate here in my turn, which, though a very unequal task to so young a man, under the protection of Almighty God, I consented to ; and in the fall after, by a message from the then vestry, I was requested to take the care of this church altogether upon me, until my lord bishop of London's pleasure, upon the address by this vestry to his lordship sent, should be known. Under the same influence and protection, I undertook that great charge, and continued the same 'till the arrival of our present worthy commissary, Doctor Jenney, to whom I have had the pleasure, some months past, of being an assistant ; and should in that station cheerfully have continued, so long as the doctor and you should please ; but having the care of Oxford and White Marsh churches, in which I have officiated for some time past, by order of the Society,

and my health being much impaired, I am under the necessity, with the commissary's and your leave, to retire to Oxford. I heartily give you, gentlemen, and all the congregation, thanks for their regards and civilities from time to time shown me. I shall not cease to make my supplications to Almighty God, for your and their temporal and eternal happiness, promised through the alone merits of our Redeemer and only Saviour Christ.

I am, gentlemen,

Your affectionate brother,

And most obliged humble servant,

ENEAS ROSS.

Philadelphia, 14th July, 1743.

“ Upon reading of which, the vestry acknowledged the great service the reverend Mr. Eneas Ross had done this congregation, during the vacancy, upon the death of the reverend Mr. Archibald Cummings, by his diligent performance of the divine offices, attended with a sober and religious behaviour ; for which they assured him they should at all times think themselves under an obligation to render him all the good services in their power ; and heartily pray for his health, and a perfect recovery of his strength and ability to discharge the weighty cures under his mission.”

1744.

August 27. “ The church wardens report that

the church is now happily finished, and that workmen were agreed with, and materials purchased to proceed on rebuilding and regulating the seats ; and that they had proposed for the better accommodating the congregation with seats, to make the width thereof two feet eight inches, according to the size of seats of the kind in some other places ; but it being observed that the seats in St. Martin's church in London were two feet nine inches wide, resolved, that the width of the long seats in the body of the church be two feet and nine inches, and no more."

October 23. The committee appointed to audit and settle the accounts of Dr. John Kearsley, after stating the balance due him, say, " And we do further report, that in the course of examination of the said accounts and vouchers to us produced, it appears that the said Doctor John Kearsley has been at great pains and trouble, beside an almost constant attendance, both in the providing and agreeing with proper workmen, for the several sorts of employments, and the payment to them in almost numberless small articles. And we are of opinion that the uniformity and beauty of the structure, so far as it appears now finished, is greatly owing to the assiduity, care, pains, and

labour of him the said Doctor John Kearsley, and that he stands fully entitled to the thanks and particular acknowledgments of the vestry, and also of the congregation, and that he should be entreated to continue his farther care and circumspection henceforth, for the completion thereof." The above report being read, it was "Resolved, "that the thanks of this vestry, as also of the congregation, are due to Doctor Kearsley, for his care and labour in carrying on the rebuilding of this church."

"For building the outside of the church, which was done at two several times, the sum expended and paid by Dr. Kearsley was £2197. 15s. 3d." This last entry is made in Dr. Kearsley's own hand-writing, on the minutes of the vestry kept by him, and signed by himself.

November 6. It was reported "that the seats in the body of the church were now under the workmen's hands, and that they would be ready to be put up in a few days."

"A beautiful chandelier of 24 branches, brought by Capt. Seymour, from London," is purchased of him for £56. This is probably the same that now hangs suspended over the centre aisle.

1745.

February 8. "The vestry being informed that thirty-six seats in the body of the church are already finished, and that the church wardens find great difficulty in finishing the rest, because some members of the congregation were dissatisfied with the manner of altering the double seats into single ones, and this vestry being also informed that by altering the said double seats into single ones, it would lose one seat in six, and that there were a great number of persons wholly destitute of seats in the church, Ordered, therefore, that the residue of the seats which are now double, be continued and rebuilt in the place and manner they now are."

It would seem from the above, that all the pews were rebuilt at this time; in consequence of which, "the ninth pew, counting from the west aisle, was gained," and "some persons," therefore, "pretended a right to remove one seat nigher the pulpit," and thereby occasioned "great disorders in the congregation." To remedy this evil, the vestry resolve how the pews shall be occupied; and among other provisions it is determined, "that the proprietary's family shall sit in the seat gained by the late regulation."

1746.

April 24. "Ordered, that the church warden agree with the workmen to go on with the pews on both sides, and the west end of the church, and pay for the same out of the box money, as it shall be collected."

June 2. "The meeting of this vestry was to consider on and view the several drafts of a tower and spire, in order to agree upon one to be erected to this church, and after some time spent thereon, it was agreed and concluded upon, that in erecting the spire the draft which Mr. Harrison drew should be followed; and that Mr. Jenney, with the warden, and two of the vestry, viz.: Mr. Thomas Lawrence and Mr. Richard Peters, wait upon his honour the governor with the plan agreed upon by the vestry."

July 21. The society for the propagation of the Gospel in foreign parts address a letter to the vestry, dated "Charter House, April 8, 1746," offering to "allow a salary of £30. per annum for the settling a catechetical lecturer in the church in Philadelphia, for the instruction of negroes and others," and request that, if a suitable person can be found for that station, he may be sent over to England to receive "deacons' and priests' orders."

September 11. "The church wardens acquainted the vestry that the pews on the south aisle next the wall are now finished, and that a great many persons had applied for sittings in the church."

December 6. At a meeting of the vestry, Dr. Jenney laid before them a letter from the Rev. Henry Barclay, of New York, recommending a young man by the name of Sturgeon as an assistant in Christ Church, "and after some consideration had thereon," it was suggested by Dr. Jenney that he would be "a suitable person to recommend to the society for propagating the Gospel in foreign parts, for a catechist and assistant;" but, in consequence of his being an entire stranger to them, they deferred further action until they have a more particular character of his learning and abilities, and the sobriety of his life and conversation, from persons that have had long acquaintance and knowledge of him. In January following, a letter is addressed to the society for propagating the Gospel in foreign parts, thanking them for their generous offer of £30. per annum for the support of a catechist, "for the instruction of negroes and others," accepting the same, and recommending Mr. Sturgeon for that station, he having pre-

viously produced satisfactory testimonials of character, piety and learning. At the same time provision was made to defray Mr. Sturgeon's expenses to England, to receive orders. At the close of their letter to the Society, they say, "Mr. William Sturgeon, a young gentleman of Yale College in Connecticut, came to this city and offered himself to our rector and congregation, and being well recommended by some of the society's missionaries, and other gentlemen of reputation, we recommend him to the society for catechist, praying that he may at the same time officiate as assistant to the rector for the time being. We pray fervently that the pious labours of the society may have every where their desired success, and that this their reasonable support in favour of our congregation in particular, may answer all their purposes, and prove the means of making our holy religion appear to more advantage in the eyes of sectaries, and of winning abundance of souls over to the pure worship of Almighty God, according to the forms and constitutions of our most excellent church."

1747.

May 11. The vestry pass a vote of thanks and order a piece of plate of the value of forty

pounds, to be “given in the name of the vestry and congregation, to Doctor John Kearsley, for his care and trouble in rebuilding and ornamenting the church, and as a lasting memorial and grateful acknowledgment of his services done for this church and congregation; and that it be made of such form and figure as the doctor himself shall choose and direct, and that such an inscription be engraven thereon as shall be devised by the committee” appointed by the vestry. Rev. Dr. Jenney, Mr. Peters, and Mr. Morgan were the committee.

May 27. The honourable George Thomas, governor of the province, being about to return to England, the rector, wardens and vestrymen waited upon him with an address, in which they say, we “return you our unfeigned thanks for your generous benefactions to our church, and for your charities to the poor of our congregation.” In his reply, the governor, after thanking them for their kindness, says, “as I am a member of the Church of England from judgment as well as education, I cannot but wish the advancement of your society. Permit me, therefore, to recommend to you a constant harmony amongst yourselves, and a christian charity for such as

differ from you, as the most likely means of engaging them to unite with you."

October 30. Mr. Sturgeon, having returned from England, is introduced to the vestry by Dr. Jenney, as assistant to the rector, and catechist to the negroes. Having submitted to the vestry his letters of orders, and the certificates of his appointments, he also delivered the following letter "directed to the church warden and vestry, from Mr. Bearcroft, secretary to the society."

"Worthy gentlemen,

The society for propagation of the Gospel in foreign parts have consented to your request in appointing Mr. Sturgeon to be their assistant to the worthy rector of your church, in the offices of religion, upon your promise to make such an addition to the society's salary of £30. per annum to Mr. Sturgeon as catechist to the negroes, as shall be a comfortable and decent maintenance for him; not doubting your making good this promise in the most liberal sense, and hoping that Mr. Sturgeon, by his prudent conduct, diligence in his station, and good life, will deserve it of you; and heartily recommending you to God's blessings, I am, gentlemen, your very humble servant,

PHILIP BEARCROFT, Secretary."

After reading the above, the vestry "Resolved, that Mr. Sturgeon be inducted into this church, and he is now admitted to exercise the offices of religion therein, as assistant to Mr.

Jenney, and as catechist to the negroes, according to the society's letter."

1749.

April 21. The following appears on the minutes of the vestry, at a meeting held this day : "Whereas it has been observed by several of the vestry that many inconveniences arise to this church from want of being incorporated, it was therefore concluded that a proper application for a charter should be made to the honourable James Hamilton, our governor ; and Mr. Richard Peters is desired to learn from his honour whether such an application would be pleasing to him, and in what manner it had best be done ; and he is to make report of his doings at the next meeting of the vestry."

At a subsequent meeting, April 25th, "Mr. Peters reported that he had represented to the governor the inconveniences attending our church for want of a charter of incorporation ; and that the governor was pleased to say he would be glad of any opportunity of promoting the interests of the church, and if the vestry thought a charter of incorporation would be of service, and should present their petition to him for that purpose, together with a draft of what they think fit to be inserted in such charter,

they might promise themselves success, if the matter thereof be such as he could grant. Whereupon, Thomas Lawrence, Esq., Abraham Taylor, Esq., John Kearsley, Thomas Leech, and Richard Peters, together with the church wardens, are appointed a committee to prepare drafts of a petition and charter, and lay them before the vestry for approbation." A rough draft of the proposed charter was laid before the vestry by this committee, in December of the present year, and after some debate thereon, was referred back to them, with instructions to amend the same. In February following the committee report progress, and ask leave to be continued. The draft of the charter was again brought into vestry, April 24, 1750, but the consideration thereof was postponed until the next meeting.

For causes which do not appear in the minutes, no charter was obtained until 1765, when St. Peter's church being finished, both churches were included in the charter which was then granted.

April 25. A committee appointed to draft an answer to the letter of Dr. Bearcroft, secretary of the society for propagating the Gospel in foreign parts, submitted the following, which

was read, approved, and ordered to be signed by the church wardens.

Philadelphia, April 25th, 1749.

Reverend Sir,

We have the honour to acknowledge the receipt of your obliging letter of the 28th of May, 1747, wherein you inform the church wardens and vestry of this church, that the society had consented to Mr. Sturgeon's being an assistant to our minister, on their promise to make such an addition to the society's salary of thirty pounds a year, granted him as catechist to the negroes, as should be a comfortable and decent maintenance to him. We should not have delayed our answer so long, had it not been with the consent, and indeed in a great measure at the instance, of Mr. Sturgeon himself; who, knowing that the congregation was not out of debt, on account of the large church they have been building, as well as that there were no funds out of which a salary could be raised for him, but that he must depend on the voluntary contributions of the members, desired he might have an opportunity of endeavouring to obtain the affections of the congregation by his behaviour; and that no collection might be made until the end of the year.

We have now the pleasure to inform you that Mr. Sturgeon has rendered himself agreeable to the congregation; and, considering his youth, and the stinted education given in the American colleges, he discharges extremely well the offices of his function, and will, we do not doubt, continue to give entire satisfaction.

In return, Mr. Jenney gives him half his perquisites, and the congregation have, by voluntary contribution, presented him the sum of sixty pounds; and we think this at least will be annually raised for him, and perhaps a larger

sum, as he comes to be more intimately acquainted with the people. We are thankful to the society for their allowance of a salary for a catechist for the negroes, who are very numerous here, being the servants much used by many people ; and we take this opportunity of making you the acknowledgments of the congregation, and our own, for the favours you have shown us, and are, &c.

Signed by order.

EVAN MORGAN,
TOWNSEND WHITE, } *Church wardens.*

1750.

July 25. “Whereas Dr. Jenney, our minister, consents to relinquish the pew rents, and to accept of the certain sum of two hundred and fifty pounds current money per annum, provided that the vestry will repair the parsonage house, it is therefore now agreed by this present vestry, that they accordingly do take the pews under their care for a year ; and that the sum of two hundred and fifty pounds, for one year, be paid by the vestry unto Doctor Robert Jenney, in two equal half yearly payments, of one hundred and twenty-five pounds each, out of the money to be collected for the rents of the pews. It is also ordered that the charge of repairing the parsonage house be paid off by the church wardens, out of the box money.” The amount collected on pews for one half year, was £154. 13s. 4d.

1751.

March 11. A proposition is brought forward, at this meeting of the vestry, "for building a steeple and providing bells; and it was reported by several members that there is a hearty inclination to the thing in the inhabitants of this city, not only of our own church, but in sundry persons of other religious societies. It was therefore unanimously agreed that a subscription for that purpose shall be immediately begun and carried on, under the care and direction of the minister, Dr. Jenney, and the church wardens for the time being, who may call to their assistance any members of the vestry or congregation, all of them being hereby earnestly desired to give their ready and cheerful help. And it is further agreed that the aforesaid persons get a subscription book ready and as soon as is convenient wait on the honourable James Hamilton, our governor, to get him to subscribe such sum as he shall think proper for a beginning of this work."

The original subscription book, with about three hundred signatures, is now in possession of the vestry; and is headed as follows, viz :

"Philadelphia, 18th March, 1750-51.

Whereas many well disposed inhabitants of this city have declared their desire that there might be a fit and

commodious steeple built upon the foundation already laid some years ago, by the care and pious benevolence of the church at that time, and that a set of bells may be provided to be placed therein, which work will be an ornament, as well as a credit to this city,

Therefore, in order to defray the charge of building said steeple and purchasing bells, we, whose names are underwritten, do promise to pay unto the church wardens of Christ Church in Philadelphia, for the time being, or to such other persons as the vestry of said church shall appoint to receive the same, such sums of money as shall be by us respectively subscribed. In witness whereof we have hereunto set our names the date above written."

The governor subscribed fifty pounds, the Rev. Robert Jenney, John Kearsley and John Ross, each twenty pounds; Richard Peters twenty-five pounds. Among other names of persons who subscribed liberally to this object, we find those of Evan Morgan, Townsend White, William Clymer, Jacob Duché, Thomas Leech, William Pyewell, Richard Sewell, Peter Bard, William Bingham, Henry Elwes, Thomas Lawrence, Jr., Joseph Redman, David Hall, John Baynton, William Parr, Henry Harrison, Benjamin Franklin, Watt Goodman, Charles Stedman, William Plumsted, John Wilcocks, Edward Shippen, Charles Meredith, James Read, Joseph Sims, Philip Syng, William Murdock, Enoch Hobart, Andrew Bankson, Redmond Conyngham, Elias Boudinot, William Franklin, Samuel Carpenter, Joseph Turner.

April 16. "Ordered, that John Kearsley, Thomas Leech, Jacob Duché, and Richard Sewell be the supervisors for carrying on the

steeple, and that Jacob Duché be the treasurer for receiving the money raised for that use."

April 29. "Ordered, that the present managers for carrying on the building of the steeple do forthwith proceed to employ such proper workmen, and provide such necessary materials for the speedy accomplishing the said work, as they think proper."

1752.

October 27. "The vestry, considering the state of the steeple, and the necessity there is for a greater supply of money to finish the same, Resolved, that the sum of be raised by way of lottery, and that a scheme of a lottery be drawn up in order to raise the same."

October 30. "The vestry being met according to adjournment, to consider on a way of raising money, for finishing the steeple and purchasing a set of bells, by a lottery, a scheme for raising the sum of one thousand and twelve pounds ten shillings, by a deduction of fifteen pounds per cent. on eighteen thousand Spanish dollars, commonly called pieces of eight, to be raised by the sale of four thousand five hundred tickets, at four pieces of

eight each ticket, was presented by Henry Harrison, and agreed to."

"The following persons are appointed to be Managers, viz.:—Thomas Lawrence, Sen., Abraham Taylor, Benjamin Franklin, Charles Stedman, John Kearsley, Sen., Henry Harrison, James Humphreys, Joseph Redman, Evan Morgan, Thomas Leech, Henry Elwes, John Baynton and Jacob Duché; who are to give bond, and be on oath, for the faithful performance of their trust."

The tickets were to be sold by the managers at their respective dwellings, and the drawing was to commence on the first day of March following, or sooner if practicable.

In setting forth this scheme the vestry say, "As there seemed to be an inclination in the inhabitants of this city, to have the steeple built upon the foundation laid many years ago, the vestry were encouraged to attempt a subscription; but as all the money they could raise, including what little is yet outstanding, falls much short of the sum necessary to complete the work, as will be shown by a state of the account of what is already done; they are therefore under a necessity to take this method, or the building remain unfinished. We hope that a work of this kind, which is purely orna-

mental, will meet with encouragement from all well-wishers to the credit, beauty, and prosperity of Philadelphia."

1753.

February 22. The sum raised by the sale of the lottery tickets not being sufficient to finish the steeple, it was agreed in vestry, that "a sum equal to that already raised, to be applied for finishing the steeple, purchasing a ring of bells, and a good clock, should be raised by a supplement to the lottery." The same managers were appointed as before, and much the same scheme was adopted. The last lottery was drawn in June, 1753.

March 19. "It being represented to the vestry by the Rev. Doctor Robert Jenney, that some gentlemen from the south end of the city had waited on him to acquaint him they were going to build a new church, desiring his opinion and encouragement; the vestry taking the same into consideration, appointed Henry Harrison, Jacob Duché, and Evan Morgan a committee in conjunction with him, to draw up their sentiments thereon, and lay the same before the vestry at their meeting on Wednesday next." This was the first movement in reference to the building of St. Peter's Church. At

the next meeting of the vestry, March 21, it was recommended "that Dr. Jenney himself should answer the gentlemen, according to his promise, pursuant to which a draft of a letter from the doctor was produced, and upon perusal of the same, it was agreed that the said letter be sent by him." Nothing further was done in this matter for five years.

April 12. "The Rev. Dr. Bearcroft, secretary to the society for propagating the Gospel in foreign parts, having by letter acquainted the Rev. Doctor Robert Jenney, that the Rev. Mr. Charles Chambres had left a hundred pounds sterling, for books to be given and disposed of as the said society should direct, and that they accordingly had given them to the use of Christ Church in Philadelphia, under the care and direction of the minister and vestry of the said church; and the books having arrived," a vote of thanks is passed to the society for the same.

The number of books given by the society was 347; viz., 121 folios, 19 quartos, and 207 octavos.

At a subsequent meeting of the vestry, in May, the following letter of thanks was ordered to be sent to the society, by Captain Mesnard, the person who brought out the books:—

Philadelphia, May 31st, 1753.

Very Reverend Sir,

We, the minister, church wardens, and vestrymen, having seen your letter acquainting that a late reverend gentleman hath been so piously disposed as to bequeath his books to the honourable society for propagating the Gospel, &c., to be made a parochial library in some place in America, and that the honourable society hath preferred our church, and sent them accordingly, do acknowledge the receipt of them by Captain Mesnard; and in the name and behalf of our congregation, return the sincere thankfulness of most grateful hearts for the unmerited favour; and are fully purposed to apply them in such a manner as we hope will answer the pious design of the bequeather and donors.

According to your direction, in your letter of January 13th, we are about fitting proper conveniences for them, along with those given to our church by the late pious Queen Anne, and some other well disposed persons. And we shall make such rules concerning them, as to secure them from being damaged or lost; and render them as generally useful as possibly we can.

That Almighty God will please to bless the pious and charitable labours of that honourable body, in promoting true religion in these remote parts of his majesty's dominions, is the hearty prayer of,

Very reverend sir,

Your most obedient humble servants,

Done in vestry per order.

{ ROBERT JENNEY.
HENRY HARRISON.
JAMES HUMPHREYS.

To the very reverend Doctor Philip Bearcroft, secretary to the honourable society for propagating the Gospel, &c., at the Charter house, London.

July 28. In consequence of "the inconveniences attending burials going so late after the time of invitation, Ordered, that for the future every burial move an hour after the time of invitation; and notice of this order be given in the church every morning and afternoon, for four succeeding Sundays."

October 29. "The vestry being met, took into consideration what sum of money would be necessary to send to England for purchasing a ring of bells, and agreed that the sum of seven hundred and thirty-one pounds five shillings currency, should be laid out in purchasing a bill of exchange of four hundred and fifty pounds sterling, to be employed in purchasing a ring of eight bells, the tenor to way about eighteen hundred weight, and the rest in proportion. And the treasurer is ordered to pay the said sum into the hands of Henry Harrison, who is desired to purchase the said bill. Townsend White, Peter Turner, and Henry Harrison are appointed a committee to remit the aforesaid bill, and write to Messrs. David Barclay and Sons, and Mr. Lawrence Williams, merchants in London, to request their assistance in purchasing the aforesaid ring of bells, and send them to us on the easiest terms they can."

1754.

September 26. The money remitted to England not being sufficient to purchase the bells, a further appropriation of sixty pounds ten shillings sterling was made; and again in November a still further sum of £60. 7s. 8d., sterling; all of which was remitted to David Barclay and Sons. Their letter, announcing the shipment of the bells, is as follows:

London, 16 August, 1754.

Respected Friends,

Inclosed is invoice and bill lading for 8 casks and 3 cases, marked P. No. 1 a 11, containing eight bells, &c., shipped on board the Myrtilla, Capt. Budden, amounting to £560. 7s. 8d, and annexed to the invoice you will find particular directions for hanging them. As the founders whom we employed are the persons who have made almost all the bells in and about this city, we doubt not but these will meet with your approbation.

We are respectfully, your assured friends,

DAVID BARCLAY & SONS.

Henry Harrison, Peter Turner, and Townsend White.

November 26. A committee is appointed to "treat with the man who came from London with Captain Starling, to know on what terms he will hang the bells, and make report thereof to the next vestry."

December 28. "Ordered that the old spindle and vane, belonging to Christ Church in

Philadelphia, when taken down, be delivered to Mr. John Ross, for the use of Emanuel Church in New Castle."

The Rev. Mr. Sturgeon, who had been assistant to Dr. Jenney, and catechist to the negroes for seven years, appears from the following letter from the secretary of the society, to have given great satisfaction by his ministerial labours.

Charter House, October 19th, 1754.

Reverend Sir,

Your several letters are come duly to hand ; and, before the recommendation of you by the rector and church wardens arrived, the society had taken notice of your great pains and diligence in the work of the ministry, and ordered you a gratuity of ten pounds, which you may draw for when you please, over and above your salary, on Edward Pearson, Esq., their treasurer, in Barton street Westminster ; and if upon the representation in your favour, the society shall think proper to do any thing farther, you shall have due notice of it ; but I am apt to believe the society will desire to know first what the vestry itself does for you, to see whether they, who express themselves so very sensible of your deserts, have on their part made the proper return to you. With this come some Bibles, Common Prayer Books, &c., for the negroes, and to be distributed at your best discretion. That God may bless you, and that you may, in due time, receive the reward of your pious labours, is the hearty prayer of your

Very humble, and affection* servant and brother,

PHILIP BEARCROFT.

To the Rev. Mr. Sturgeon, catechist to the negroes in Philadelphia.

1755.

August 23. “Mr. Jacob Duché, treasurer of the money raised for building the steeple, &c., having paid away all the cash which came into his hands by subscriptions and lotteries for that purpose, amounting to £3162. 9s. 11d., and closed his accounts, now desired they may be examined; and as he was appointed by the vestry one of the superintendents for carrying on the work, prays that he may now be discharged in like manner.” The vestry find the accounts correct, and “return their hearty thanks to Mr. Duché, for his great faithfulness, care and pains in the above mentioned service.” Mr. Duché’s account, as treasurer for Christ Church steeple fund, is as follows, viz. :—

“ By subscription before the lotteries,	£ 921 0 00
By subscription with the net proceeds of the lotteries,	2021 1 11
By collections and otherwise for hanging the bells,	220 8 00
	<hr/>
	£3162 9 11
To sundry disbursements from May 10th, 1751, to September 23d, 1752, being be- fore the lotteries,	£ 905 15 6
To ditto since the lotteries,	1979 6 8
To ditto from the collections for hanging the bells and otherwise,	277 7 9
	<hr/>
	£3162 9 11

1756.

February 3. A plan and estimate for building a wall "on the north side and west end of the church yard, and also for palisades in the front," having been submitted to the vestry by George Okill, "acting church warden," a committee was appointed to make collections for the above purposes. At their next meeting, March 24th, "the church warden reported that the collection for the church wall, &c. amounted to one hundred and sixty-five pounds, nine shillings and sixpence."

April 26. "Ordered, that as George Okill projected and began the wall now carrying around the church yard, he be appointed to supervise and carry on the same until it is complete, with the palisades in front, agreeable to the plan."

May 3. It was "agreed that in consideration of the sum of one hundred pounds, which Hugh Roberts and Attwood Shute agreed to pay, an alley or foot way of six feet wide shall be left open, and out of the southernmost part of the church yard or ground, and shall extend from second street into church alley; that the said alley shall forever hereafter remain open and free as a common and public alley, or foot way, for all persons; that the wall on the north

side of said alley shall be built at the expense of the congregation, and that the said Hugh Roberts and Attwood Shute pay and be at the expense of regulating, paving, and fixing posts and rails at each end of said alley."

June 15. The amount of pew money collected in two years, from Easter 1754 to Easter 1756, is reported to be £628. 14s.

August 25. "It was unanimously agreed that an address should be presented to the honourable William Denny, our governor." An address was accordingly drawn up in the name of "the minister, assistant, church wardens, and vestrymen of Christ Church," congratulating him "on his safe arrival to his government of Pennsylvania."

1757.

September 22. "A proposal for paving half the street opposite to the church being made, it was unanimously agreed that the same should be done, provided the inhabitants on the opposite side would agree to pave their proportion, and Henry Harrison is appointed to settle that point with his neighbours, and agree with the workmen for perfecting the same, and paving a small part of the street before the parsonage house; to be paid out of the public money of the congregation."

Agreeably to the above order, “192 yards and 7 feet” of pavement were laid “fronting the church ground, and part of the parsonage lot,” at an expense of £16. 16s. 3*d*.

1758.

April 3. It was “Resolved, that the ringers of the bells be paid the sum of nineteen pounds yearly, as usual, for ringing the bells for the service of the church on Sundays, &c. And for their ringing on the following holy days, viz: Christmas, Circumcision, or New Year’s day, Easter, Whitsuntide, the 29th of May, and 5th of November, they are to receive from the church wardens fifteen shillings for each of said days. And further, it is resolved that the church bells shall ring only one night a week for improvement in that art.”

June 20. A new church, to be erected in the southern part of the city, had been long talked of, and the subject had been brought before the vestry several times, but without success. It was now undertaken with much earnestness, as the following proceedings of the vestry will show.

“It is unanimously agreed that another church is much wanted; and it is proposed that the taking and collecting the subscriptions, and

conducting of the affairs relating to the building and finishing the said intended church, shall be under the management of the minister, church wardens, and vestry of Christ Church, for the time being." The building was to be "erected at the south end of the city, on a lot of ground lately granted by the honourable proprietaries for that purpose." Joseph Sims was appointed treasurer, and Doctor John Kearsley, William Plumsted, Jacob Duché, Alexander Stedman, James Child, Evan Morgan, and Redmond Conyngham, were appointed a committee to receive subscriptions, and take the care and management of the building the same; and the committee aforesaid are requested to prepare a plan of the said intended church, and an estimate of the expense thereof, in order to be laid before the next vestry for their approbation."

June 27. "The committee produced a plan, or ground plot of the intended church, ninety feet long by sixty feet broad, which was approved of by the present vestry; and the said committee are desired to proceed in the work "without delay." Joseph Sims, treasurer, is added to the building committee, as are also Attwood Shute, John Wilcocks, Samuel McCall, Jr., James Humphreys, and William Bingham.

September 19. 'The vestry are informed that "the late captain William Clymer" had directed his executors to apply "£100 current money of Pennsylvania" to the purchase of a perpetual yearly rent or annuity, or to be put out at interest on good security, and gave the interest to the minister and church wardens of Christ Church and their successors forever, in trust, to distribute the said rent, annuity, or interest, on the twentieth day of September yearly, to twelve such poor widows frequenting and belonging to the congregation of said church, as the said minister and church wardens shall judge good and proper objects.

November 10. Mr. Jacob Duché, one of the vestry, having a son in Cambridge University, England, whom he intends to send for home in the Spring, requests that an application be made by the rector, wardens, and vestrymen, to the bishop of London, to have "him admitted into holy orders, and licensed to officiate in the churches in this city; he having been always designed for the ministry." This proposal met with the cordial approbation of Dr. Jenney, the rector, and was only objected to by others, on account of the youth of Mr. Duché, Jr.; "a majority thought it advisable that he be kept longer in the university of Cam-

bridge, he not yet being quite twenty-one years of age."

1759.

February 27. "The committee for building the new church acquainted this vestry of the alteration of the form as to the windows in the said church, in placing the tallest above and the shortest below, which was approved of."

Pursuant to a minute of a preceding vestry, Dr. Jenney and the wardens produced a draft of a letter to the society for propagating the Gospel, relative to a bequest of a Mr. Jauncy, made some twenty-seven years before; which letter "was approved, and ordered to be copied fair, signed by the minister and wardens, and sent by the next ship bound for London." The letter is as follows:

To the reverend Doctor Philip Bearcroft, secretary to the incorporated society for propagating of the Gospel in foreign parts.

Dear Sir,

In or about the year 1732, the sum of three hundred pounds sterling was bequeathed to the society for propagating of the Gospel: to be by them disposed of in the best manner for the conversion of infidels, &c., by the last will of one Mr. Jauncy; which money, with its interest, was afterwards appropriated for the use of the minister of our church for the time being, as appears by an abstract of the

society's proceedings for the year 1733, in which is recorded the following minute :

“ A benefaction of £316. 17s. 6d. paid by the reverend Mr. Poole, out of the residue of the estate of Edward Jauncy, Esq., deceased ; which is particularly appropriated for the benefit of the minister of the church of England at Philadelphia, in Pennsylvania, for the time being ; and the same is laid out in new south sea annuities till lands can be purchased in Pennsylvania.”

Accordingly our ministers have, as we suppose, received the interest from time to time ever since ; but how it has happened that the good design of the society for fixing the pious gift in lands has been neglected to this day, will not be material for us to relate. We are now desirous that it should be done, and therefore with submission, we pray the society would be pleased to empower the minister and church wardens to draw on their treasurer for the above sum, with its advance, if there is any, and it shall be immediately laid out in a piece of land, and let to tenants on ground rent ; by which means its income will be greatly increased ; we will take care that proper deeds shall be made, investing the society with the land for the uses above mentioned ; which indenture shall be sent to England, or otherwise, as the society shall direct.

The society's compliance with this request will much oblige us, and more completely answer the design of the generous donor, and of the board which made the appropriation. We pray for success in your pious undertaking, and are your honoured, &c.,

Signed,

ROBERT JENNEY.

EVAN MORGAN.

REDMOND CONYNCHAM.

Minister and Wardens.

In reply to the above letter, the society sent out a power of attorney, dated 13th June, 1759, authorizing Dr. Jenney, the rector, Dr. William Smith, provost of the college, Jacob Duché, John Ross and Evan Morgan, "for and in the name of said society, to purchase lands in the province of Pennsylvania," to the amount of "such sums of money as shall be raised by the sale of three hundred pounds new south sea annuities stock; and the annual rent and profit of such land so purchased shall be and remain to the sole use and behoof of the minister of Christ Church in the city of Philadelphia, for the time being, and his successors forever."

"The vestry being informed that Jacob Duché had determined to call his son home next summer, it was agreed that a letter of recommendation to the bishop of London, Dr. Sherlock, should be sent by the ship now going." The letter is as follows:

To the reverend father in God, Thomas, lord bishop of London; the address of the minister, church wardens and vestrymen of Christ Church, Philadelphia. February 7th, 1759.

May it please your lordship,

As the American plantations were long ago annexed to the diocese of London by his late majesty, and our minis-

ters have ever since been licensed by your lordship's predecessors, in that see, and these churches are a part of your pastoral care ; we therefore address ourselves to your lordship, to give you an account of the present state of our church, as to our ministers.

The reverend Doctor Robert Jenney our minister, has been for two years afflicted with a paralytick and asthmatic disorder, which renders him incapable of performing any ministerial duty ; and it seems likely to continue, so that we have scarce any hopes of his ever being able to officiate again, as he is now seventy years old. The society's catechist and Dr. Jenney's assistant, the reverend Mr. William Sturgeon, supplies our church himself in all the parts of the ministerial office, the duties of which are now very great ; and should it please God to visit him with any sickness, our case would be deplorable ; our people would be scattered. This has become a large and populous city, and in great need of more churches ; for want of which we lose our people among the many societies of dissenters, with which this city abounds ; and some who are not inclined to join them stay at home, for want of room at church ; for which reason the vestry lately came to a resolution to build another large church, as soon as possible, by the voluntary contributions of our own people. The work is accordingly begun, and many have given bountifully thereto, and we are in hopes that with a little assistance from our mother country, it will in another year be ready for divine service. It is to be a neat and handsome building, 90 feet long and 60 broad, founded on a lot of ground given for that purpose by our honourable proprietaries.

By this short narrative of the state of our affairs, your lordship will easily perceive that we shall be in want of more ministers to serve in these churches, between which

there is to be a happy union, by means of their being under one and the same government. Seeing therefore that Doctor Jenney is like to remain, as above mentioned, so unhappily circumstanced, we humbly pray your lordship's influence and pastoral care towards getting Mr. Jacob Duché, Junior, now of Clare Hall in Cambridge, admitted into holy orders, and that your lordship will also license him to officiate as an assistant minister in the churches of Philadelphia. And when your lordship considers that this young gentleman was born and bred amongst us here in this city, that he has from very early years of his life been strongly inclined to the ministry himself, and his father always concurring, who accordingly hath sent him home to England to complete his education for that purpose, and that we of the congregation are fully satisfied of his virtue, capacity, piety and acquired accomplishments, for that holy function, we have no doubt of succeeding with your lordship that Mr. Duché may be ordained and licensed, to come over among us to his native place, to be one of our assistant ministers. For which purpose he will have letters by this conveyance furnishing him with accounts of our proceedings herein, that he may in due time wait on your lordship, pursuant to our desires, and be ordained accordingly. This we shall acknowledge as an instance of your lordship's pastoral care over us, and pray for your happiness and prosperity in the great work of being a spiritual father of so great a part of the church of England as the diocese of London.

Signed,

R. JENNEY, *Minister.*

EVAN MORGAN.

REDMOND CONYNGHAM. } *Wardens.*

May 10. A petition was presented to the

vestry, signed by seventy-four members of the congregation, praying that the Rev. William McClenaghan, who had been one of the society's missionaries in New England, be appointed an assistant to the Rev. Mr. Sturgeon, in consequence of the increasing infirmities of the rector, whose indisposition seemed to render such further assistance necessary. Dr. Jenney having been first consulted, the vestry came to the following determination; "that the said Mr. McClenaghan shall have the liberty and use of the pulpit to preach in, as a lecturer only, during the pleasure of the said Doctor Jenney, church wardens and vestry; he producing sufficient testimonials of his good life and conversation; provided the persons subscribing or desiring the same as aforesaid, shall support and maintain the said Mr. McClenaghan."

At a subsequent meeting, June 19th, Mr. McClenaghan is elected an assistant minister to Dr. Jenney, in conjunction with Mr. Sturgeon, and a letter is addressed to the bishop of London, praying him to license Mr. McClenaghan to officiate accordingly. The bishop of London declines giving his license to the newly elected assistant. The society in England, through their secretary, represent

him as a most unworthy son of the church, "who would meet with no countenance on that side of the water." His conduct gave great uneasiness to Dr. Jenney, created much disturbance in the congregation, and, after officiating about a year he withdrew, to the great gratification of all the lovers of peace and good order.

September 27. Mr. Jacob Duché, Jr., having returned from England with letters of deacon's orders, and a license to preach, from the bishop of London, is received "as one of the assistant ministers to the churches in this city."

In a letter of thanks to the bishop of London for his kindness in ordaining and licensing Mr. Duché, dated October 3d, the vestry say, "that young gentleman is now by God's mercy safe arrived among us, in his native city, and fixed as one of our assistant ministers, and your lordship may be assured of his being provided for more amply, as soon as our new church is ready."

1760.

April 14. "Resolved, that the two old bells now in Christ Church be removed to the new church, (St. Peter's,) for the use of said

church, and Mr. Morgan is desired to see them removed."

From a letter of Dr. Jenney entered on the minutes, and dated June 17th, 1760, it appears that he "had been for fifty years a minister;" so that he must have been more than thirty years in orders, before he took charge of Christ Church. His great age and infirmities prevented him from performing much ministerial duty at this time.

June 21. Dr. Jenney laid before the vestry the following letter from the reverend Samuel Nicols, secretary to the bishop of London, in answer to letters from the late vestry, in which they had recommended Mr. Jacob Duché, Jr., and Mr. William McClenaghan, for license to become assistants to the rector.

"To the rev. Dr. Jenney, minister of Christ Church in the city of Philadelphia; to the rev. Mr. Sturgeon and the rev. Mr. Duché, ministers, assistants there; and to the parishioners of said church, assembled in vestry.

Gentlemen,

I am expressly commanded by the lord bishop of London, with his hearty commendation to you, to let you know that he has received your several letters and addresses to him relating to the settlement of ministers in the church of Philadelphia, and after having well considered the circumstances of your case, his lordship is firmly of opinion

that two assistant ministers are sufficient for your church. Mr. Sturgeon has been many years among you, and has well supplied the duties of the church during the indisposition of your worthy minister, Mr. Jenney; and now of late since the duty is increased, his lordship has, at your own request, ordained a very promising young gentleman, Mr. Duché; and at your request likewise has licensed him to be another assistant in the same church. In justice therefore to those two gentlemen, who have devoted themselves to your service, and in regard to your own recommendations of them, which have been strong in their favour, his lordship thinks proper that they shall be the officiating ministers in Philadelphia, and no other.

In respect to Mr. McClenaghan, his lordship has many reasons why he cannot license him in the parts of Pennsylvania. He was ordained and licensed to a mission in the society's service, from which he has withdrawn himself in a manner that does him no credit: since that, he has engaged himself to a parish in Virginia, and has received such marks of their favour that he ought to think himself under obligations to serve them. It is incumbent on him therefore to return thither, in order to obtain a proper settlement from the governor and commissary of that province, in the parish where he may be appointed to serve; and not to give any disturbance in the congregation where ministers are already settled and established.

Therefore, gentlemen, the bishop desires, and expects it from you that you give Mr. McClenaghan no encouragement to remain in Pennsylvania; but on the contrary that you assist him in removing back again to the place where his duty calls him, and where he ought to be. His lordship orders me to assure you of his hearty good will and affection for you, with his sincere prayers for the welfare and prosperity of your church and country.

I am, gentlemen, with the greatest respect and esteem,
your most obedient and faithful humble servant,

SAMUEL NICOLS.

London, March 25th, 1760.

“The vestry agree that Mr. McClenaghan shall be furnished with a copy of said letter, and that Joseph Redman and Henry Harrison wait on said McClenaghan with a copy of the above. The vestry also agreed that the above letter be read in church next Sunday morning.”

1761.

Mrs. Mary Andrews left, by will, to the minister and church wardens of Christ Church £100., towards purchasing an organ; also £10. yearly, to be distributed at Christmas, by William Peters, his heirs and assigns, amongst such poor families of the city of Philadelphia as are not on the poor roll; in the distribution of which, he and his heirs shall consult the minister and church wardens of Christ Church, for finding out proper objects among whom to distribute the same as aforesaid. Mrs. Andrews also devised the further sum of £100., after deducting a charge for a mon-

ument, for and towards a new pulpit and pulpit cloth for Christ Church, upon condition that she be interred within the body of said church, and her executors be permitted to put up in some convenient place in said church, a marble monument, with the usual inscription of her interment there.

“The sexton, William Davis, applied to the vestry to increase his salary; and they agree to give him twenty pounds per year, on condition that he wash the church twice a year, and sand it at Easter and September; and also sweep the church once every two weeks, ring the bell, and perform every other duty as sexton.”

May 20. Wednesday. From some loose minutes found among the late bishop White's papers, of an annual convention of the clergy held in Philadelphia, it appears that the following twelve clergymen were present, viz.: Rev. Dr. Smith, Rev. Mr. Campbell, Rev. Mr. Craig, Rev. Mr. Reading, Rev. Mr. Sturgeon, Rev. Mr. Neill, Rev. Mr. Barton, Rev. Mr. Inglis, Rev. Mr. Thompson, Rev. Mr. Duché, Rev. Mr. Chandler of New Jersey, and Rev. Mr. Keene of Maryland. This was a large number of clergymen to assemble at that early

day, when there was but one Episcopal congregation in Philadelphia.

The Rev. Dr. Smith was unanimously elected president of said convention.

“The president, together with Mr. Reading, were appointed to wait upon the governor, to request his approbation of our present meeting, and his protection during our sitting.”

“The gentlemen appointed to wait upon the governor, reported, that he was pleased to say that he could have no possible objection to our meeting together, and that we might depend upon his countenance and protection at all times.”

“Friday, May 22. The convention went in a body to Christ Church, where a sermon suitable to the occasion, was preached by the Rev. Mr. Craig, missionary at Chester, agreeable to the appointment of last convention.”

“Saturday, May 23. This day the members of the convention attended the public commencement of the college of this city.”

The Rev. Mr. Reading was appointed to preach the next annual sermon before the convention, and the Rev. Mr. Sturgeon as his substitute.

August 13. “The committee for building the new church reported, that the said church is

now ready to be opened ; upon which the vestry resolved that Henry Harrison and Alexander Stedman, church wardens, and Jacob Duché, Evan Morgan, and Dr. Kearsley be appointed a committee to prepare a plan for regulating and opening said church ; and Dr. Jenney is requested to appoint some proper person to preach at the opening of the same."

"Resolved, that the new church be named St. Peter's."

August 19. The committee appointed to prepare a plan for regulating and opening St. Peter's Church recommend, among other things, as follows, viz.:

"That the said church in respect to the administration of the sacraments, the performance of all pastoral duties, and in every respect whatever, shall be upon an equal footing with Christ Church, and be under the same government with it."

"That the congregations of the two churches shall be styled 'the united congregations of Christ Church and St. Peter's, in the city of Philadelphia,' and shall be supplied by the same ministers, in such order and manner, that neither of the said churches shall claim or enjoy the service of any particular minister, oftener than the other."

“That on the reverend Doctor Jenney’s demise, so many of the officiating ministers as the vestry shall think fit to place on an equality, shall be styled ‘ministers of the united congregations of Christ Church and St. Peter’s, in the city of Philadelphia.’ ”

“That the pews in St. Peter’s Church shall be let at the same rates with pews having the like situation in Christ Church; and every person who pays for a pew or sitting in either church, shall be entitled to a vote in the choice of a vestry for both; which vestry, after Easter Monday next ensuing, shall be styled ‘the vestry of the united congregations of Christ Church and St. Peter’s, in the city of Philadelphia.’ ”

“That in regard to the generous gift made of the ground whereon the said St. Peter’s Church stands, by the honourable the proprietaries of this province, the first and best pew in the said church shall be set apart forever for the accommodation of the honourable proprietary’s family, and their governors for the time being.”

“The vestry having considered the above, unanimously approved of the same.”

“The Rev. Doctor Jenney acquainted the vestry that he had applied to the reverend Mr.

Richard Peters to preach at the opening of St. Peter's Church ; and that he and his assistants thought that compliment due first to Mr. Peters, not only in regard to his abilities, but also for the many services that he had done to our church, and in particular for having procured many generous subscriptions for the building St. Peter's church ; but he declining the offer on account of his present engagements in public business, it was judged that no other person was so well qualified for that duty as the Rev. Dr. Smith, provost of the college in this city, not only for his abilities, but likewise for the service that he has been to our church in this part of the world, at home. All which the vestry approved of."

September 4. "At a meeting of the vestry held at Christ Church, present, Henry Harrison and Alexander Stedman, church wardens ; Redmond Conyngham, James Child, Jacob Duché, Evan Morgan, Townsend White, Charles Stedman, William Plumsted, James Humphreys, Joseph Redman, Peter Turner, John Kearsley, Joseph Sims, William Pyewell, Peter Sonmans, Edward Duffield, William Bingham and John Ross, vestrymen. This being the day for opening St. Peter's Church, the clergy attended, and they, together with

the vestry, went in the following procession from Christ Church to St. Peter's Church, viz. :

1. Clerk and sexton. 2. Quest men. 3. Vestrymen, two by two. 4. The governor and the church wardens. 5. Clergy who are to officiate. 6. Governor's council and attendants. 7. Other clergy, two by two. Having arrived at St. Peter's Church, divine service began with prayers, and a sermon suitable to the occasion was preached by the Rev. Dr. Smith, provost of the college in this city. After divine service, the plan agreed upon by the vestry for the perpetual union and government of the two churches was read."

At a meeting of the vestry held in St. Peter's Church, September 7th, the vestry pass a vote of " thanks to the Rev. Dr. Smith for his excellent sermon, preached at the opening of St. Peter's Church, the 4th instant, and request the favour of him, to furnish a copy of the said sermon to be printed. This sermon is in the second volume of Dr. Smith's works, page 356 ; and in the preface to the same there is given a particular account of the services at the consecration.

1762.

The Rev. Robert Jenney, L.L.D., died in

January of this year, at the advanced age of seventy five years. He had been fifty-two years in the ministry, and more than nineteen years rector of Christ Church; having been elected to that office in October, 1742. The Rev. Dr. William Smith, provost of the College of Philadelphia, preached a sermon from Luke xvi. 2, at his funeral in Christ Church, January 10th, 1762.* In that discourse it is said of him, that he was "a man venerable in years, and a striking pattern of christian resignation under a long and severe illness. Those who knew him best in that situation, know that his chief concern was not for himself, but for the distressed and perplexed state of his congregation. He was a man of strict honesty, one that hated dissimulation and a lie, exemplary in his life and morals, and a most zealous member of our Episcopal church." His remains were interred in one of the aisles of the church.

January 16. It was "resolved, that the Rev. Mr. Sturgeon and the Rev. Mr. Duché, be requested to officiate as ministers of the united churches, during the pleasure of the vestry." It was further "resolved, that an offer of the parsonage house be made to the Rev. Mr. Duché

* See Smith's Works, vol. i. p. 22. *ibid.* p. 33.

to live in, he paying forty-five pounds per annum, rent."

June 8. The vestry being informed that the Rev. Mr. Duché intends going to England to receive priest's orders, unanimously approve of the same, and request the Rev. Mr. Richard Peters to officiate for Mr. Duché during his absence. They also address letters to the bishop of London, Dr. Terrick, requesting him to license the Rev. Mr. Duché and the Rev. Mr. Sturgeon, to be ministers of the united congregations.

The address in favour of the Rev. Mr. Duché is as follows :

"To the right reverend father in God, Richard, by divine permission lord bishop of London.

May it please your lordship : We, the church wardens and vestrymen of the united congregations of Christ Church and St. Peter's, in the city of Philadelphia, beg leave to present our sincere congratulations to your lordship, on your translation to the see of London. From a prelate of your lordship's distinguished character, advanced to this exalted station, we trust many blessings will be derived to the church of England in America ; and we flatter ourselves that the congregations which we have the honour to represent, will be blessed with the same countenance and protection from your lordship, which they have heretofore experienced from your pious predecessors. Relying upon your lordship's well known goodness and candor, permit us to recommend to your favour and patronage, the Rev. Mr. Jacob Duché, who has for these two years past exer-

cised his function among us as a deacon and an assistant minister of our churches, and has, during the whole time, conducted himself in such a manner, as to give much satisfaction to all denominations of men among us ; and we trust that he will be of great service to the church of England in this part of the world, and to religion in general. This gentleman is a native of this place ; his family and connexions are here. For these considerations, we unanimously join in requesting your lordship to ordain and license the said Mr. Duché, as one of the ministers of the united congregations of Christ Church and St. Peter's, in the city of Philadelphia. And we do hereby promise to receive, confirm, and establish him as such, upon his arrival here, and make a proper and honourable provision for his support. Sincerely praying that the smiles of heaven may attend and prosper all your pious labours, and that you may long be continued an ornament and blessing to the christian church in general, and to our own excellent branch of it in particular,

We are, &c. &c.

June 8th, 1762.

The address in favour of the Rev. Mr. Sturgeon is of the same date, and in much the same form. In it the vestry say that “ the Rev. Mr. William Sturgeon hath, for about fifteen years past, steadily exercised his function among us, as a priest and assistant minister in our church ; and hath, during the whole time, conducted himself with sobriety and unwearied diligence ; and to the utmost of his ability, hath regularly and constantly performed all parts of his ministerial

office in this extensive cure, with care and alacrity; and we trust will continue to be a useful and industrious minister, and give satisfaction to all denominations of men among us. He long since married a gentlewoman of this city, by whom he hath a large family of children, and his connexions are chiefly here, and here in our service he has spent the prime of his life."

At this meeting the vestry "resolve that the Rev. Mr. Duché and the Rev. Mr. Sturgeon do each of them receive a salary of £200. currency, per annum;" deducting £45. from the salary of the former, for house rent; and £50. sterling from that of the latter, in consideration of his receiving that sum from the society for propogating the Gospel in foreign parts.

"Ordered, that the steeple of Christ Church be immediately repaired and painted."

December 6. The Rev. Mr. Duché, having returned from England, and laid before the vestry his letters of orders from his grace the archbishop of Canterbury, and his letter of license from the bishop of London, it was "unanimously resolved that the Rev. Jacob Duché be received as one of the ministers of the united churches of Christ Church and St. Peter's in the city of Philadelphia."

The Rev. Richard Peters is elected rector of the united churches, and the following letter is addressed to him by the vestry.

To the Rev. Richard Peters.

Reverend Sir,

We, the church wardens and vestrymen of the united congregations of Christ Church and St. Peters, in the city of Philadelphia, beg leave to return you our most sincere thanks for the services done us in the absence of Mr. Duché, by performing every part of your ministerial function to the great satisfaction of our congregations, and of us in particular. We now address you on a matter of very great importance to the churches in this city. We have, from a just sense of your abilities, but above all for your zeal in the cause of religion, your knowledge of and warm attachment to the church of England, been induced unanimously to appoint you rector of our churches; and we trust from your candor and goodness, as well as from the many good offices formerly done us, that you will be pleased to grant us our request. May the smiles of heaven attend you in all your pious labours, is the prayer of, &c. &c.

December 6th, 1762.

This election met with the cordial approbation of the two assistant ministers, who united with the vestry in their application to the bishop of London, for his license to Mr. Peters to officiate as rector of the united churches. Mr. Peters accepted, and entered immediately on the duties of his office. He continued rector until September, 1775, when he resigned, in

consequence of age and infirmities. In their letter to the bishop of London, praying for his approbation of their choice, the vestry say, "The amiable and good character which Mr. Peters has supported among us for above twenty years past, his age, his learning, his piety, his zeal, his charity, all attracted our particular regard; and the opportunity we had of judging of his abilities during the absence of Mr. Duché, when he kindly and gratuitously rendered us his services by performing every part of his ministerial function, to the great satisfaction of our congregations, convinced us of the propriety of our choice. We are very sensible that it is Mr. Peters's duty to wait upon your lordship, and he is very desirous of doing it; but, as we are circumstanced, his absence would be very detrimental to our churches; therefore we most humbly request, since your lordship's license in the usual form cannot be obtained, that you would be graciously pleased to signify your approbation of our choice, in any manner your lordship shall think proper, by a letter under your own hand and seal to Mr. Peters himself. This practice we can assure your lordship has been heretofore observed, by your pious predecessors."

The governor is applied to for a charter for

the united churches, and signifies his readiness to grant one ; a draught is accordingly prepared by the vestry, which, after a slight alteration, receives the governor's sanction.

1763.

March 5. The committee appointed to superintend the building of St. Peter's Church, report, "That the said church is now happily finished, (the pulpit and chancel excepted,) and that we have disbursed and paid the sum of four thousand seven hundred and sixty-five pounds, nineteen shillings and six pence half penny, to the sundry persons employed in erecting and building the said church, including the purchase money of a lot of ground, for the use of said church. We have likewise received, by subscription and donations from sundry pious and well disposed persons, for the uses above mentioned, the sum of three thousand five hundred pounds, fourteen shillings and six pence ; leaving a balance due to your committee, of one thousand two hundred and sixty-five pounds and five shillings."

✓Signed, Jacob Duché, James Child, Jos. Sims,
William Bingham, James Humphreys,
William Plumsted, John Wilcocks.

March 2d, 1763.

At a subsequent meeting of the vestry, held March 30th 1763, it was "Resolved, that the thanks of this board be made to the committee for building St. Peter's church, and particularly to the treasurer, Mr. Joseph Sims, for their care, industry, and management, in the whole of this affair, and the rector is desired to return them the thanks of this board accordingly."

"Resolved, that Richard Gardner be the present school master of the school belonging to Christ Church, and that the said school be under the direction of the rector, ministers and vestry, for the time being, of the united churches of Christ Church and St. Peter's."

"The vestry agreed to the erecting of an organ in St. Peter's Church, provided that neither the said organ, nor the organist, shall be any charge to the churches, until the debt for building St. Peter's Church is paid."

March 30. The Rev. Mr. Sturgeon having been accused to the society in England of neglect of duty, as their catechist to the negroes, prays the vestry to appoint a committee to examine into this matter. The rector and four vestrymen are appointed, who, after a patient and thorough investigation of the whole subject, report as follows: "We, the committee, &c. have carefully taken the examination of seve-

ral persons, communicants and constant attendants on the sacred offices of the church, respecting the catechising of the negro children belonging to the members of these congregations, which we now lay before you; whence it appears that the Rev. William Sturgeon hath not neglected the exercise of his duty, as catechist to the society for propagating the Gospel in foreign parts; but that he hath constantly once a week, and sometimes oftener, except when out of town, which was very seldom the case, duly catechised and instructed sundry negro children in the principles of the said church.

Witness our hands, this 27th day of April, 1763.”

Signed, Richard Peters, rector, John Kearsley, William Pyewell, James Humphreys, Townsend White.

April 11. The vestry resolved, at a meeting this day, that they would have a secretary, whose duty it should be “to collect the pew money of both churches, oblige the clerk to account for all fees every month, attend the vestry at their meetings, and keep the minutes; and that he shall be allowed five per centum on all moneys received by him for the use of the churches.”

Francis Hopkinson, Esq. was appointed the secretary, agreeably to the above resolution.

It was further resolved, that box collections be made in both churches, morning and afternoon, on every Sunday.

The amount of these collections, in Christ Church alone, as appears by a book kept by Edward Duffield, the church warden, was £189. 19s. 11*d.*, from Easter Sunday 1763, to Easter Sunday 1764; and £139. 6s. 8*d.* from Easter Sunday 1764, to Easter Sunday 1765.

In this book, which was kindly lent me by E. D. Ingraham, Esq. there is the following entry, viz.: "Mrs. Franklin not being willing to be called upon, in the box collections, chose rather to pay yearly three dollars for the same use as the box money is applied to; commencing September 25th, 1763."

July 26. "The rector representing to the vestry, that the back inhabitants of this province are reduced to great distress and necessity, by the present Indian invasion, proposed that some method be considered for collecting charity for their relief, from the congregation of Christ Church and St. Peter's; and it was unanimously resolved, that a preamble to a subscription paper for that purpose be immediately drawn up, which was accordingly done."

At their next meeting "the church wardens reported to the vestry, that they had carried about a subscription paper, and made a collection from the congregations of Christ Church and St. Peter's, for the relief of the distressed frontier inhabitants, amounting to £662. 3s." The rector and church wardens were appointed a committee to correspond with certain persons in Cumberland county, in order to ascertain the extent of the distress, that the above contributions might be judiciously distributed. Some idea of the greatness of this calamity, in the western part of Pennsylvania, brought by Indian hostilities, may be formed from the following letter addressed to the rector and wardens of Christ Church and St. Peter's.

Carlisle, 24th August, 1763.

Gentlemen,

We take the earliest opportunity of answering your letter of the 12th inst., in which you inform us, that there is at your disposal a sum of money to be distributed amongst the poor unhappy people on our frontiers, who have been obliged to fly their habitations, and take shelter in this town, Shippensburgh, Littleton, Bedford, &c. We assure you, that we shall now, and at all other times, be ready to give you as full and true information of every thing material relating to the sufferers on our frontiers, as we shall be able; and we shall also be ready to give our assistance in the distribution of such sums of money, as you shall think proper to send up, from time to time, for the relief of those

in distress. We have taken pains to get the number of the distressed, and upon a strict inquiry, we find seven hundred and fifty families have abandoned their plantations ; the greatest number of which have lost their crops, some their stock and furniture ; and besides those, we are informed that there are about two hundred women and children coming down from Fort Pitt. We also find that the sums of money already sent up are almost expended, and that each family has not received twenty shillings upon an average ; although the greatest care has been taken to distribute it to those alone, who appeared the greatest objects of distress. The unhappy sufferers are dispersed through every part of this county, and many have passed through into York. Their exact number we cannot possibly ascertain ; we can only inform you, that in this town and its neighborhood, there are upwards of two hundred families, many of which are in the greatest exigence ; the small pox and flux raging much among them ; and from hence you may form a judgment of the numbers distressed through the other parts of this county, as well as that of York. The other sums being almost expended, we conceived that immediate relief should be sent up, that those poor people may be enabled to employ a physician for the recovery of their sick, as well as to purchase bread for their families ; and this alone is what their present necessities call for.

We are, &c.,

Signed, WILLIAM THOMSON,
*Itinerant Missionary for the counties of York and Cumber-
land.*

FRANCIS WEST,
THOMAS DONNELLAN,
Wardens of the Episcopal Church, Carlisle.

In consequence of this information, a large

supply of flour, rice, medicine, and other necessities, were immediately forwarded by the vestry, for the relief of the sufferers. And to enable those, who chose to return to their plantations, to defend themselves against future attacks of the Indians, "the vestry are of opinion that they should be furnished with two chests of arms, and half a barrel of powder, 400 pounds of lead, 200 of swan shot, and 1000 flints." These were accordingly sent, with instructions to "sell them to such prudent and good people as are in want of them, and will use them for their defence, for the prices charged in the invoice."

October 17. At a meeting of the vestry held this day, a letter was laid before them, from the bishop of London, dated Fulham, May 24th, 1763," signifying his approbation of the appointment of the Rev. Messrs. Peters and Sturgeon, as rector and assistant in the united churches. In that letter, the bishop says, "From the credentials which have been transmitted to me, both from the missionaries and others of the clergy of Pennsylvania, and also from Mr. Sturgeon and Mr. Duché, your assistant ministers, concerning Mr. Peters's moral character, I can entertain no doubt but it is altogether unexceptionable, and therefore I

do approve of your appointment of him to be your rector in the churches aforesaid. I depend on it, Mr. Peters will embrace the first convenient opportunity of coming to England, and he will find me disposed to grant him a license in due form."

The following letter was also laid before the vestry from the Rev. Dr. William Smith, provost of the college in Philadelphia, at that time in London.

"To the church wardens and vestrymen of Christ Church and St. Peter's, in Philadelphia.

London, June 4th, 1763.

Gentlemen,

The Rev. Mr. Peters, your rector, having done me the honour to transmit, through my hands, your address to the lord bishop of London, I lost no time in delivering the same, and have at length received his lordship's answer, most cordially approving your choice of Mr. Peters, and also giving his approbation of Mr. Sturgeon, in regard to his general good character, though he has not quite escaped his lordship's censure in the affair of the irregular marriage complained of. You will perceive that his lordship insists on it, as necessary both for Mr. Peters and Mr. Sturgeon to come to England, to be regularly licensed; and this the strict rules of the church would require. But as *one* sea voyage of six thousand miles, backwards and forwards, for ordination, is already a burden under which our American church groans grievously, his lordship is far from expecting that the clergy will increase this burden, by coming a *second, third* or *fourth* time, as often as

there may be any new bishop, or any new appointment for a clergyman himself. His lordship only thinks that, as this is regular, his insisting on it may help to place in a stronger light the inconveniency of our not enjoying on the spot, the full rights of a christian church, as to the good discipline of the clergy, and keeping up a succession in the holy office of the ministry ; and trusts that these, and the like things, may lead the administration here to consider seriously at last of this matter. But the time seems yet at a distance ; and indeed while things are so unsettled at home, we cannot be much thought of abroad.

I thought it necessary to be thus particular in regard to the paragraph in the bishop's letter ; and if you make any record of it in your books, as I doubt not you must, it will be extremely proper to enter likewise this explanation, or the substance of it, lest it should have a construction put upon it, which it was not meant to bear, namely, as subjecting the American clergy to new inconveniencies, which might deter many from taking holy orders in our church.

I have seen the draft of your charter, which is a good one ; only I think power should have been reserved to the vestry, if they should ever find it convenient, to constitute a separate head for each church, under such regulations as they might think proper. A time may come, when they would find this a very necessary power. A few words would have conveyed it to them, and if they should never have occasion to use it, it would have stood very innocently on the face of the charter. Mr. Penn seems well disposed to pass the charter, and oblige the people of the church, as soon as he has received his solicitor's advice as to the law parts of it. If any solicitation of mine be necessary, it shall not be wanting in this or any

other business, where I can serve the general cause of religion, or the particular one of your church.

I rejoice to hear of the christian harmony that subsists among you, and am sure that under so good a man as Mr. Peters, and his assistants, it must continue to flourish; which is the sincere prayer of,

Gentlemen, your affectionate humble servant,

WILLIAM SMITH."

November 2. A subscription of £500. is obtained towards purchasing an organ for Christ Church; and a committee is appointed to collect said subscription, and more, if necessary; with instructions "to make the best agreement they can with Mr. Philip Feyring, who built the organ now in St. Peter's Church, and to employ him in the said service for Christ Church."

November 9. The following address to Governor Penn, on his arrival in the colony, was laid before the vestry for their approbation.

"To the honourable John Penn, esquire, lieutenant governor and commander in chief of the province of Pennsylvania, and counties of Newcastle, Kent and Sussex upon Delaware.

The address of the rector, ministers, church wardens and vestrymen, of the united congregations of Christ Church and St. Peter's, in the city of Philadelphia.

May it please your honour,

We, the rector, ministers, church wardens and vestrymen, of the united churches of Christ Church and

St. Peter's, in this city, beg leave to offer you our hearty congratulations upon your arrival to the government of this province. Amongst the many objects that call for the care and protection of that authority with which you are now invested, the interests of religion and virtue demand a principal place ; and few temporal blessings can that state expect to receive, where God is not publicly honoured, and the Gospel of the blessed Jesus countenanced and revered. We trust, therefore, that you will be the happy instrument, in the hands of heaven, of recommending and enforcing, by your influence and example, the practice of true religion and virtue among us. It is with pleasure we embrace this opportunity of sincerely and thankfully acknowledging the many obligations we are under to that honourable and benevolent family, whose name you bear, and to which you stand so nearly allied. The large benefaction, which the members of these united churches have received from them, we hope will ever be remembered with the warmest gratitude. To your kind patronage and protection as our governor, and as a member of the church of England, we humbly recommend the churches under our care, sincerely imploring the divine blessing upon your administration : by which alone it can become a comfort to yourself, and a happiness to those over whom you are appointed to preside.

Signed by order of the vestry.

RICHARD PETERS, *Rector*.

November 9, 1763."

"The vestry then waited on the governor, and delivered their address; to which his honour was pleased to return the following answer."

“ Gentlemen,

I thank you for your kind congratulations on my arrival. I can sincerely assure you, that the established church will find in me a hearty readiness to promote their prosperity, and to do them every good office in my power. The proprietaries cannot but be pleased with your warm expressions of gratitude, which I shall not fail to communicate to them by the first opportunity.”

1764.

April 3. “ The members of the vestry, who frequently attended while the children of the united congregations were improved in the art of psalmody, reported that they had observed Mr. William Young, in conjunction with the secretary, Mr. Hopkinson,* to take great and constant pains in teaching and instructing the children; it was therefore unanimously agreed, that the thankful acknowledgments of this board be given Mr. Hopkinson and Mr. Young, for these their kind services, which they are requested still to continue.”

June 13. The Rev. Mr. Peters acquaints the vestry of his intention of going to England, and his wish that the Rev. Dr. Smith should officiate occasionally for him during his absence; to which the vestry readily assented.

* The Honourable Francis Hopkinson, who was afterwards a judge of the United States district court, and one of the signers of the declaration of independence. He was a popular poet, and a distinguished jurist.

A committee was appointed to prepare an address to the rector, in behalf of the vestry, on occasion of his going abroad, which address is as follows.

“ Reverend Sir,

We, the ministers, church wardens, and vestrymen of the united congregations of Christ Church and St. Peter’s, cannot suffer the present opportunity of your departure for England to pass, without testifying the grateful and affectionate sense which we must ever retain of your long and faithful services to our churches, both before and since your appointment to the rectorship of these congregations. The prudence of your conduct, your liberality, piety, and other good qualities, have endeared you to us; and we shall not cease to offer up our sincere prayers to heaven, that you may be preserved from the dangers of the sea, restored in your health, and speedily returned to the exercise of your ministry among us.”

To which the rector returned the following answer.

“ My dear fellow labourers in Christ, and you gentlemen of the vestry; the affection expressed in your kind address, fills my breast with the tenderest sensibility. Could the bad state of my health, or my engagements to an absent branch of my family, have permitted, I would never have suffered the pain I now feel at the approach of my separation from you. And I do assure you, that it is my full purpose, with the divine permission, to return to you at the close of the next summer. Even this absence, though as short as it possibly can be, will appear tiresome

to me. Continue in the agreeable harmony and affection in which I leave you. Be perfect. Be of good comfort. Be of one mind. Live in peace. And may the God of love and peace be with you."

At this meeting, the rector informed the vestry, "that the purchase of the lot in the south end of this city amounted to £500. sterling, and that the sale of the south sea stock amounted to no more than £284." He therefore very generously gave them £100. sterling, towards the purchase of the lot, and offered to lend them the balance of £116. sterling; which offer the vestry gladly accepted.

"An account was produced to the board from Mr. Robert Smith, for building a pulpit, reading desk, &c., and for erecting rails around the chancel in St. Peter's Church, amounting to £285. 13s. 3d."

1765.

January 7. "A proposal was made to the vestry to apply to the honourable house of the freemen of Pennsylvania, for liberty to raise, by way of lottery, £1500, in order to discharge the debts due for the building of St. Peter's Church, which amounted to near that sum. To this the vestry assented. Intimation being at the same time given that the members of the

church of England, in the county towns of York and Reading, had the same intentions of petitioning the house for liberty, to raise by way of lottery, £300. each, for erecting places of worship for their use in the said towns, it was thought expedient to draw one petition for the whole, that the three lotteries may be joined in one scheme." A petition to the house was accordingly drawn up, approved by the vestry, and "signed in behalf of the two congregations," by the wardens. This petition sets forth, "that some years ago it was represented and made appear to the rector, church wardens and vestrymen of Christ Church, that by the late growth of this city and increase of the members of the church in it, many serious and well disposed persons in the communion and persuasion of the said church, were without the opportunity of attending regularly on the public exercises of religion, agreeable to the form which their consciences approved, by reason that they could not be accommodated with pews, or room in Christ Church aforesaid; and on account of the great distance it lay from many of them, which made their attendance inconvenient in the extremities of heat and cold. That the said rector, church wardens and vestrymen, duly considering the premises, and be-

ing desirous to promote the service of Almighty God, with which the welfare of society is inseparably connected, did obtain a convenient lot for building a new church. That it being considered that public buildings may be rendered among the chief ornaments of every city, and that the said proposed church would be of lasting use to the public, it was determined to erect it in a commodious manner, with as much elegance as might be consistent with plainness and simplicity. That the members of the church of England in this city, determined to defray the expense of this building by contributions among themselves; being unwilling to have recourse to lotteries, which were then very frequent for similar designs; or to apply for assistance to other societies, who were generally labouring under burdens for finishing or enlarging their own houses of worship. That a neat and convenient church, called St. Peter's, had been accordingly built, in union and under the same government with Christ Church aforesaid, at the joint expense of the members of both congregations, who have raised upwards of three thousand six hundred pounds among themselves for this purpose. But by the sudden rise of the price of materials and labour, your petitioners, who are the representatives of

both congregations, find that they still are under a heavy debt of near fifteen hundred pounds, for finishing the said St. Peter's Church, for enclosing the burying ground, and purchasing an addition to it, as they are willing to make appear to the house ; which debt they have no prospect of being able to pay by further contributions among their own members ; as almost every person capable of contributing, has already repeated his original subscription, and some who did subscribe are unable to perform their engagements. 'That under these circumstances, your petitioners found they had no other resource, but to apply to the legislature for aid by way of lottery."

The church wardens were directed to present the above petition to the house at a proper time.

April 15. "The committee for building an organ for Christ Church, reported, that the same was now ready to be put up ; the vestry therefore ordered, that the same should be erected in the west end of Christ Church aforesaid, in the front of the gallery."

"Resolved, that two single [seats] should be built, one on each side of the communion table ; and the church wardens are desired to see the same accomplished as soon as possible."

May 25. The following letter from the rector, in England, was laid before the vestry.

London, 17th March, 1765.

Gentlemen,

When I arrived in London, I found your draught of a charter in the hands of the archbishop of Canterbury. Mr. Penn has the honour to be on very good and friendly terms with him; and as the archbishop had interested himself heartily for the academy, and expressed himself very handsomely with respect to our churches, whose situation and occurrences he knew exactly well, Mr. Penn thought he could not be excused from laying the draught before his grace, and desiring it might be made agreeable to his judgment. His grace made some very weighty objections to it; and I thought what his grace said carried reason in it, as to excluding your rector from sundry things incident to his office; but I removed them in such a manner as did honour to my vestry and the congregation, and showed my own disinterestedness. The proprietaries, who really love the church, were greatly delighted at the thing, as it was agreeable to their own judgment. After this, my system for the recovery of my health obliged me to go to Liverpool, and as the charter was not just then ready, I left it to be sent according to a promise, which Mr. Penn directed me to give to Dr. Kearsley, to whom he found me writing a letter, that it should be sent by the then next packet. However, after I went away, other things occurred, and they did not think it right to make the least alteration without my consent. Do not imagine the least fault in Mr. Penn; he always was, and always will be, well disposed to your churches and to your persons. As to the alterations, they were mostly such as I told you in vestry, and Mr.

Penn's council thought should be made, viz. : That as the charter could not give you a power out of Pennsylvania, so the word (elsewhere) ought to be struck out ; and that it would be right to begin with a small sum in mortmain at first, because other churches would want like powers, and they might be better restrained when no more was given to you. As to this, you see it is put for the present at £600. which will do, as it is exclusive of the moneys arising from pews and the burial ground, of which you have the sole disposition. I told the archbishop of your present practice, which satisfied him tolerably well, but then he insisted I should make it a point with you, that the present appropriation of the pews to the rector and ministers, in some proportions or other, should be stipulated between us. The present proportions were well enough, as they arose from my desire ; but these will admit of alterations, as you may see occasion hereafter. If any change be made in vestry, let the new charter conform to it. Wait on the governor very respectfully. Orders are given to my brother to convey the lots to the churches ; but as the trust will be difficult to be expressed, so as to preserve that part of the lot which is bought with the society's money, for the use of the rector of Christ Church, and that which is bought with my money, (for I suppose nobody will now contribute a farthing) to the minister of St. Peter's, if ever separated, I think it would be better to postpone this affair to my return. I am the only loser. My heart is with you, and as my vows are made to heaven to devote the remainder of my life to prepare you and myself for another world, I shall not suffer any opportunity of embarkation for your city to pass, that shall offer after the first of August. London is very disagreeable to me. To-morrow I go to Bristol to drink the waters. As I know any thing I can say in favour of my health will give you pleasure, I tell

you with truth and satisfaction, and abundance of thanks to my good God, that I am likely to be restored to my former health. To the divine protection and favour I commit you; praying for you and yours, and for my dear congregations, with the utmost fervency.

I am, with the most cordial esteem, dear gentlemen,
Your most affectionate and faithful pastor,

RICHARD PETERS.

To the church-wardens and vestrymen of Christ Church
and St. Peter's.

A copy of the charter was received with the above letter, and read in vestry.

June 28. "This day the charter granted by the honourable proprietaries of this province to the united churches of Christ Church and St. Peter's in this city, signed by the honourable John Penn, Esq., lieutenant governor, and under the great seal of this province, for incorporating the rector, church wardens, and vestrymen of the said united congregations, and enabling them to take, receive and hold, lands, &c., was brought into vestry and distinctly read, paragraph by paragraph; and thereupon the question was put, Whether this vestry will receive and accept the said charter of incorporation? And thereupon resolved, nemine contradicente, That this vestry do now receive and accept the said charter."

It was then "Ordered, that the thanks of

this vestry be given to the honourable proprietaries, and to John Penn, Esq., their lieutenant governor, for their favour in granting the said charter," which was accordingly done in the words following, viz. :

To the honourable Thomas Penn and Richard Penn, Esquires, true and absolute proprietaries of the province of Pennsylvania, &c.

The humble address of the rector, church wardens and vestrymen of the united Episcopal churches of Christ Church and St. Peter's Church, in the city of Philadelphia, in the province of Pennsylvania.

Honoured Gentlemen,

With the most unfeigned sincerity permit us to express our deep sense of your constant readiness to promote the interests of religion and knowledge in this province, and more particularly your benevolence and kindness to the members of the church of England in this city, which have laid the congregations we represent under peculiar ties of gratitude to you. Your generous and free gift of a lot for St. Peter's Church, gave us an opportunity some years ago to offer our warmest acknowledgments to you, which we are now called to repeat, by a fresh instance of your indulgence in granting our churches A CHARTER OF INCORPORATION, which has been most gratefully accepted. By the aid and sanction of this charter, we trust, the benefactions of pious persons to charitable uses in our congregations may be more effectually managed, and the order, government and decorum of our churches better maintained. As these were the purposes for which this charter was humbly solicited on our part, and kindly granted on yours, it shall be our endeavour, as we hope it

will be that of our successors, to make use of it only for these important ends.

Praying for every happiness, temporal and eternal, to you and your families, we are, with the utmost esteem and gratitude, honoured gentlemen, yours, &c.,

RICHARD PETERS, *Rector*.

CHARLES STEDMAN, } *Church-*
TOWNSEND WHITE, } *wardens.*

Phila., Feb. 17, 1766.

December 28. The Rev. Mr. Peters having returned from England, the vestry went in a body to the parsonage house, to offer him "their sincere and hearty congratulations on his safe arrival."

1766.

July 31. The Rev. Mr. Sturgeon, in consequence of ill health, resigns his office as assistant minister in the united churches; having officiated in that capacity for nineteen years.

August 18. "As the school house was now vacant, and the vestry were without any room to meet and do business in, and the rector had it not in his power, for want of room in the parsonage house, to lodge any of the clergy who might come to town on their own business, or be inclined to come and offer their services to the churches, it was unanimously

resolved, that the school house and chamber over it should not be let, but left to the rector to make such use of as would best serve the conveniency of his family ; so that the library belonging to the churches should be where it is, and be well taken care of, and the lower room be made use of by the vestry for their meetings, whenever they should want to meet upon business.

“ The rector and church wardens are desired to get the catalogues of the old and new library, and see that the books are all in their places ; and when examined, a true and perfect catalogue is to be made out, and entered in the vestry book.

“ It was then moved by the rector, that the vestry would consider what steps should be taken to have Mr. Sturgeon’s place filled up ; and several things were mentioned, but nothing concluded upon.”

December 2. The Rev. Mr. Peters declines receiving any further salary, until the churches have paid off their debt of £900., which was incurred by the finishing of St. Peter’s Church.

1767.

January 12. “ The organ in Christ Church being finished, the same was carefully examin-

ed by the governor, Mr. Bremner the organist, and several others, who were deemed to understand such work, in the presence of the rector and church wardens, and other members of the church; and they reported, that the work in every part of it was not only well and faithfully done, but that the expense had exceeded the estimate, upon which the original contract was founded; and that for this reason, the maker, Mr. Feyring, ought to receive some proper allowance."

June 15. It was represented to the vestry, that Christ Church was "much out of repair, both within and without; that it wanted white-washing and new painting; that a great deal of the glass in the windows was broken, and the leads for the most part wanted repair, and to be soldered again," &c.; but there being no funds in the treasury, "the rector offered, if the vestry would procure and overlook the workmen, to advance the necessary cash;" which was agreed to. "Mr. Anthony Denormandie proposed to white-wash the church for forty pounds, to paint it for the sum of sixty-five pounds, and to repair the glass and new lead the windows for twelve pounds; and to do it so that for five years together, he would

keep the windows in repair for five shillings a year. The vestry agreed to his proposals."

1768.

February 16. "The trees planted in the church yard belonging to the new church, having been wantonly cut down by some malicious persons, a reward of five pounds is offered for their detection.

"The streets leading to St. Peter's Church, not being paved, are often so bad, that people cannot come to church; therefore, the rector, church wardens, and such of the members of the vestry as will join with them, are desired to lay this matter before the commissioners for paving the streets, and request that that part of the city may be paved."

September 5. "The rector informed the vestry that there was to be an Indian treaty held at Fort Stanwix, for the settlement of a boundary line between the Indians and his majesty, and other matters of importance; and that the governor and council had desired he would attend it, from a belief that his long experience in Indian affairs would enable him to be of great service there; and as he thought with them, that he might be of some service, being personally acquainted with Sir William

Johnson, and having received letters from Mr. Croghan, Sir William's deputy, expressing their opinion that his attendance would be serviceable, he had consented to go; and Dr. Smith was so good as to promise to do his duty in his absence. The vestry unanimously expressed their satisfaction, and kindly said, they were a little fearful it would be too great an undertaking, considering the rector's state of health."

1769.

August 14. By the will of Mrs. Mary Andrews, one hundred pounds had been left for a monument, and also for a pulpit, in Christ Church. The rector now informed the vestry, that £33. 7s. 9d. had been expended for a monument to Mrs. Andrews, and that he had in his hands the balance, amounting to £66. 12s. 3d., which he was ready to pay over to the church wardens, "so soon as they had concluded on a form for a pulpit, and the place in church where it should stand."

Whereupon, "Resolved, that a new pulpit be forthwith built, and that plans for the same be prepared and laid before the next vestry." At the next meeting, a plan was submitted by John Folwell, which was approved, and the

vestry contracted with him to make it for £70. It was to be placed "at the front of the communion table, and as near it as could be done, without incommoding the approach to it."

October 23. The fence around the church burial ground in Arch street, being quite out of repair, a subscription paper was opened for a brick wall around the same; and Mr. Peter Turner, one of the vestry, immediately subscribed one hundred pounds for that object.

The wall was commenced early in the following spring, and completed in 1772, at an expense of more than seven hundred pounds.

The corporation for the relief of the widows and children of clergymen, in the communion of the church of England, in America, held their first meeting in Christ Church, on the 10th October, 1769, when Dr. Smith, provost of the college, preached a sermon;* after which a collection of £40. was made to the funds of the corporation.

1770.

June 11. "The rector acquainted the vestry that the pulpit was finished according to contract; that John Folwell had done it well, and that it was universally admired."

* See Smith's Works, vol. ii. p. 385.

This is the same pulpit which is now in the church. The cost of pulpit was £70. ; reading desk, £20. 2s. 10d., painting, £18.

September 10. “Mr. Jonathan Brown, merchant, was so good as to give an order to the rector on the vendue-master, for two hundred pounds, profits on goods sold to him, that had been deposited in the public warehouse, belonging to the merchants associated to prevent the importation of English goods;” the money to be at the disposal of the vestry.

December 10. “Mr. church-warden Hopkinson having been so obliging as to perform on the organ at Christ Church, during the absence of Mr. Bremner, the late organist, the vestry unanimously requested of him a continuance of this kind office, until an organist should be appointed, or as long as it should be convenient and agreeable to himself. Mr. Hopkinson cheerfully granted this request.”

Mr. John Bankson was appointed organist of St. Peter's Church.

1771.

April 30. John Penn, Esq., lieutenant governor of the province, being about to return to England, the rector, wardens, and vestrymen, waited on him with an address of thanks, “for

the many public as well as private testimonies of his regard for the interest of the church of England in this city." To which the governor returned an affectionate answer ; assuring the vestry that he should "always rejoice at the prosperity of the church of England, and that nothing shall ever be wanting on his part, to encourage and support it in America, and more particularly in this city and province."

"The governor desired Mr. Duché to print the sermon he had preached before both congregations, on the death of the late proprietary, Richard Penn, Esq." This sermon, which was preached April 21, 1771, may be found in the Loganian library, together with several other sermons by the same author.

May 20. The vestry pass a vote of thanks to Mrs. Margaret Edwards, for her present to the churches of "two surplices, which were finished with her own hands, and much admired for their neatness and elegance."

June 4. The steeple of Christ Church having been thoroughly examined by Mr. Robert Smith, the builder, is found to be "in a most ruinous condition," and "in danger of an immediate fall." The vestry, therefore, engaged Mr. Smith to procure workmen and materials, and have it forthwith repaired. The whole

expense of repairs on the steeple alone, amounted to £644. 2s. 10d.

October 19. A meeting of the vestry was called this day, to prepare an address to the new governor, who had just arrived. The address is as follows :—

“To the honourable Richard Penn, Esq., lieutenant governor, &c.

The humble address of the rector, church wardens, and vestrymen of the united congregations of Christ Church and St. Peters, in the city of Philadelphia.

May it please your honour,

We most heartily join in the general satisfaction which your safe arrival in your government gives the good people of this province. Whilst every religious denomination expects, from your known character, a just and affectionate regard to their respective societies, we have a most pleasing assurance that you will never be wanting in extending your protection and goodness to our church, of which you are a member. We sincerely wish you a continuance of health, and that you may enjoy all the benefits which arise from an upright and steady administration.

Signed in, and by order of, vestry,

RICHARD PETERS, Rector.

Philadelphia, October 19, 1771.”

To the above, the governor returned the following answer :

“Gentlemen,

I thank you for your affectionate address. You are perfectly right in thinking that I can set a just value on the

church to which I belong, without losing a proper regard for every other religious society.

As a member of the church of England, therefore, you may be assured I shall always rejoice in every opportunity of promoting the prosperity of that branch of it which is under your particular care."

1772.

January. Doctor John Kearsley died at the advanced age of eighty-eight years; "an ancient, worthy, and useful member of the church." His name appears among the vestrymen, as early as April, 1719; and he continued to hold a seat in that body, either as warden or vestryman, for a period of fifty-three years; always taking an active interest in all the affairs of the church. He left by his will a very large part of his estate, both real and personal, in trust, to the corporation of the united churches of Christ Church and St. Peter's, to found that charitable institution known as "Christ Church Hospital," "for the support of ten or more poor or distressed women, of the communion of the church of England, or such as the said corporation and their successors shall deem such; preferring clergymen's widows before others, and supplying them with meat, drink and lodging, and the assistance of persons practising physic and surgery."

June 19. The rector informed the vestry, that the whole pastoral duty of both churches had been performed by himself and Mr. Duché, since Mr. Sturgeon's resignation; that "the duty was too heavy to be performed by any two persons;" and that his own health was such, that it was not probable he should be able to officiate for some time. "Under this exigency," he says, "several, I may say almost all, have turned their eyes on two young gentlemen, Mr. Coombe and Mr. White, who were both born and educated in this city, both of excellent moral characters, and known abilities; both in full orders, and licensed by the bishop of London for this province. You, gentlemen, I believe, think with the congregations, as I likewise do, that an immediate assistance is wanted, and that a fairer opportunity of having it can never offer." "The vestry agreed that two assistant ministers were necessary; expressed their good opinion of the merits of Mr. Coombe and Mr. White, and their desire to invite them as assistants, if ways and means could be devised to raise money for their support; the present revenues of the churches being barely sufficient to provide for the rector and Mr. Duché."

The further consideration of this matter was

postponed, until an accurate statement of the church funds could be obtained; and a committee was appointed for that purpose.

November 16. The committee on the state of the funds, report, "that for five years back, the total sums received by the church-wardens, average annually, £831. 3s. 9d."

The Rev. Dr. Peters again urges the necessity of having two assistant ministers appointed, and informs the vestry that since their meeting in June, Mr. Coombe and Mr. White had favoured him with their assistance, and had given the congregations and himself great satisfaction.

After serious deliberation, "it was unanimously agreed, that the rector should be desired to confer with Mr. Coombe, and Mr. White, and know of them on what terms they would be satisfied to become assistant ministers."

23. The rector laid before the vestry the following letters, in reference to the subject of the last meeting.

November 21, 1772.

Dear and Reverend Sir,

I find myself a good deal at a loss how properly to answer your polite letter. A desire to avoid the appearance of covetousness, and every thing that may look like driving a bargain, in a concern where our motives should be the

most generous on both sides, would urge me to undertake the service of the church on almost any terms ; but my particular situation and wants represent it to me in the light of duty not to involve myself and my connexions in poverty, through a mistaken notion of disinterestedness.~ Sir, every gentleman in your vestry is a better judge of what can support a family decently, than I can be supposed to be. They have already provided salaries for assistant ministers, at a time when the expenses of living were much more reasonable than they are at present ; and having these facts before them, I rather wish a proposal on their part, than offer a demand on mine.

I sincerely thank you for the wish you express that no time may be lost in bringing this affair to a conclusion, and am,

Dear Sir, your most obedient, affectionate servant,

TH. COOMBE.

Rev. Dr. Peters.

Reverend and Dear Sir,

I return you my thanks for your obliging manner of communicating to me the minute of vestry, made on the 16th of this month. After mature consideration on what is there proposed, it is my opinion that it will be more honourable, both for the gentlemen of the vestry and for myself, if the sum to be given towards my support be first named by them ; because it will depend on the state of their funds, of which they are much better judges than I can be ; and I am persuaded that they will make no proposal, which I shall not readily acquiesce in. I hope, Sir, you will do me the favour, when you communicate this answer, to thank the gentlemen of the vestry in my name, for the good opinion they have expressed of me, by inviting me to the office of an assistant minister among them,

before my return from England. In whatever situation it may please Providence to place me, it will always be my endeavour to cultivate their esteem.

I am, reverend sir, with great respect,

Your affectionate humble servant,

November 22d, 1772.

WILLIAM WHITE.

Rev. Dr. Peters.

November 30. In a letter from Mr. White, of this date, and now laid before the vestry, he expressed his readiness to "officiate in the churches," and to "be always satisfied with what they can afford to offer from their regular funds, and not expect to receive any part of what may be raised by some new way."

"After this letter was read, the rector once more set forth the necessity of assistants, and the merits of the two candidates; and for the encouragement of the vestry in their present consultation, he acquainted them, that in case they were elected, he would, during his incumbency, give to each of them one hundred pounds per annum, so long as they should continue in the service of the vestry. On this offer of the rector, the vestry then Resolved, that the Rev. Mr. Coombe, and the Rev. Mr. White, should be assistant ministers of the united churches of Christ Church and St. Peter's, during the pleasure of the vestry; and they are both accord-

ingly received and admitted as assistant ministers."

"Resolved, that a salary of two hundred pounds per annum shall be given to the Rev. Mr. Coombe, by the churches.

"And whereas the vestry are sensible that the same salary ought to be allowed to the Rev. Mr. White, yet, as he has so generously and earnestly expressed his desire not to receive more than the church funds can allow, and will be content, as they are informed, for the present, with one hundred and fifty pounds : Resolved, that the annual sum of fifty pounds be paid out of the church funds to the Rev. Mr. White, over and above the rector's gift of one hundred pounds per annum."

Thus was formed a connexion between these united churches and two young citizens of Philadelphia ; which, in the case of one of them, was to continue, with uninterrupted harmony, through a period of more than three score years. There is a delightful satisfaction in looking back to the auspicious commencement of Mr. White's ministry. The promise of future usefulness then given, was more than realized. He, who entered on the duties of an assistant minister of Christ Church and St. Peter's, some years before the American revo-

lution, has almost just now departed from our midst ; beloved, revered, venerated by all ; and, by unanimous consent, looked up to, as the father of the Protestant Episcopal Church in these United States.

“ NOMEN IN EXEMPLUM SERO SERVABIMUS ÆVO.”

1773.

November 2. “The church warden reported the miserable state of the windows in Christ Church, and the great expense the churches were put to in the repairs ; that the two windows at the west end were examined, and found totally incapable of repair ; that Mr. Duché had made a draught of some sash windows, that would answer the purpose, and be done in the cheapest manner.” Two sash windows for the west end of the church were directed to be made without delay.

It appears that all the windows of Christ Church were at this time made of small panes of glass set in leaden frames. It is much to be regretted that these windows had not been preserved until the present time, to add to the antique beauty of this venerable edifice.

1774.

February 7. A committee having been ap-

pointed at a previous vestry-meeting, to raise by subscription" the sum necessary to make up one of the assistant minister's salary, report unfavourably to this mode of raising a support for their clergymen, and recommended, as the only effectual method, "the raising the pew money in both the churches."

"The committee further reported, that there was a very general satisfaction expressed at the vestry's appointment of the two assistants, as well as a solicitous concern that they should be retained and supported."

A committee was appointed to devise a plan for an equitable increase of the pew rents, and to lay before the vestry a statement of the present income and expenditure of the churches.

At a subsequent meeting of the vestry, February 28th, this committee presented the following statement of "the church revenues and expenses, together with the plan upon which the proposed augmentation of the pew money is to take place."

"Present state of the revenues and expenses of Christ Church and St. Peter's."

Average of pew money for four last years, £556. 1s. 10d.

Ditto of box money for ditto.	206. 4	4
Breaking ground, suppose	30. 0	0
	<hr/>	<hr/>
	792. 6	2

Amount carried over	£792. 6	2
Rent of parsonage ; repairs, taxes, &c., deducted,	60. 0	0
Rector's ground rent,	74. 0	0
	<hr/>	<hr/>
	£926. 6	2
Deduct the last two items appropriated to the rector,	134. 0	0
	<hr/>	<hr/>
Amount of unappropriated church funds,	£792. 6	2
Mr. Duché receives . . . £350		
Mr. Coombe . . . 300		
Mr. White . . . 150		
Officers' salary, . . . 134		
Annual repairs, . . . 50	948. 0	0
	<hr/>	<hr/>
Annual deficiency,	£191. 13	10

To meet this deficiency, it was proposed to raise the pew rents 50 per cent., which would yield, in both churches, £229, of which £126. 10s. were in Christ Church, and £102. 10s. in St Peter's. The following plan will show the amount of rents at that time, and the proposed increase.

“ CHRIST CHURCH.”

Adv. 50 per ct.

30 pews in the middle aisle, at 40s.=£60.	£90.
33 pews under the gallery, at 40s.= 66.	99.
14 pews in front galleries, at 60s.= 42.	63.
Governor's pew 160s.= 8.	12.
4 pews of 4 places at 10s. } Nos. 16, 17, 49, 50 } at 40s.= 8.	12.
Nos. 30 and 36, 3 places each at 10s.= 3.	4. 10
22 wall pews below stairs, at 60s.= 66.	99.
	<hr/>
	£253. 379. 10

	£253.	379. 10
50 per cent. advance on pews,	126. 10	
	<hr/>	
	£379. 10	

April 4. Easter Monday. The above advance on the pews was adopted.

July 12. "Resolved, that the king's birthday should be one of the days included in the agreement made by the vestry with the ringers; and that they should not for the future ring on King Charles's restoration day."

"The vestry having considered the very great loss arising to the churches from the situation of the organ in St. Peter's Church, nearly one half of the north gallery being on that account incapable of being let, it was recommended to the members to procure a list of the subscribers to that organ, in order to obtain their consent to have it taken down and laid carefully by, till it should be sold."

November 17. A legacy of £500. is left by Thomas Turner, to the rector, &c., of the united churches, "to be by them put out at interest, and the interest money arising therefrom to be from time to time applied to the use and repair of the said churches."

1775.

June 15. "The rector acquainted the ves-

try that the continental congress having inserted a publication in this day's gazette, recommending Thursday the 20th day of July, as a day of general humiliation, fasting and prayer, through all the American provinces, requested they would give him their advice with respect to his own conduct. The vestry very readily told him that they knew the sense of the congregations in this matter, and assured him it would be universally expected by them that he should comply with the recommendation; and that if he did not, it would give great offence; and as this was the unanimous opinion of the vestry, he declared his own sense of the matter, and told them that the churches should be opened on that day, and divine service performed, and that there should be proper prayers and services, suitable to such a solemn humiliation, and notices should be given thereof in both churches next Sunday."

On the day appointed, the members of the continental congress assembled in Christ Church, when the Rev. Mr. Duché preached before them an appropriate sermon, entitled "The American Vine;" from Psalm 80th, verse 14th. This sermon was printed the same year, and may be found in the Loganian library, together with another sermon by the same

Rev. author, preached July 7th, 1775, breathing the same spirit, and entitled "The duty of standing fast in our spiritual and temporal liberties."

September 23. The Rev. Dr. Peters this day resigned his rectorship of the united churches, in consequence of bodily infirmities, having held the office thirteen years; with how much usefulness and acceptance will appear from the following address to the vestry, on accepting his resignation.

Reverend Sir,

Permit the church wardens and vestrymen of the united Episcopal churches of Christ Church and St. Peter's, in the city of Philadelphia, in vestry met, to take leave of you in the most affectionate manner, and to assure you with great sincerity, that we shall ever recollect with pleasure the happy union and peace that prevailed in the congregation during your rectorship. We thank you, sir, for the pious zeal you have ever exercised in your ministry to these churches, and gratefully acknowledge your distinguished liberality to them upon all occasions. We very much regret your loss of health, which induces you to resign your charge as rector, and take the liberty to assure you,

that our warmest wishes for your health and happiness will ever attend you."

To this the doctor replied in a brief address, thanking them "for the affectionate manner in which they were pleased to take leave of him," and assuring them "that he should retain as kind and as cordial a love for, and regard to them, as if he was still their rector; and should be glad of every opportunity to show the reality of his affection for them." On the day following, which was Sunday, 24th, he took leave of the two congregations.

September 25. Upon the resignation of the Rev. Dr. Peters, the Rev. Jacob Duché, the senior assistant minister, was unanimously chosen rector; and it is a fact worthy of record, that the rector and both assistants, Mr. Coombe and Mr. White, were all natives of Philadelphia. It is not often that prophets are so highly honoured in their own country.

October 30. A letter was drawn up and signed by the wardens and vestrymen, recommending Mr. Duché to the bishop of London; and is as follows:

"To the right reverend father in God, Richard, by divine
permission lord bishop of London.

May it please your lordship,

We, the church wardens and vestrymen of the united

churches of Christ Church and St. Peter's, in the city of Philadelphia, in vestry met, beg leave to inform your lordship that the Rev. Richard Peters, D. D., our late worthy rector, after many years faithful and approved service, finding the charge of the said united churches too heavy a burden, on account of his bodily infirmities, hath voluntarily resigned his rectorship into our hands, and that, in consequence thereof, we have unanimously elected the Rev. Jacob Duché, A. M., to be the rector of the said united churches. We beg leave to observe to your lordship, that the Rev. Mr. Duché is a native of this city, and known to most of us from his childhood, that he has officiated under a license from your lordship's predecessor, as an assistant minister in our said churches, during the space of upwards of sixteen years; in which he has deservedly met with universal approbation. From the unblemished character he has hitherto supported through life, from his exemplary conduct, zeal, piety and learning, we presume to recommend him in the warmest manner to your lordship, and flatter ourselves that our choice will meet with your lordship's approbation, being firmly persuaded that his best endeavours will ever be exerted for the maintenance of unanimity and concord in the churches, and the advancement of true religion and virtue. We therefore humbly hope, that your lordship will be pleased to take this address into your consideration, and to return a favourable answer to our unanimous request in his behalf.

Ever praying, &c., &c.

Philadelphia, October 30, 1775."

The Rev. Mr. Duché having been officially informed of his election, addressed the vestry as follows :

“Gentlemen,

I beg leave to return you my sincere thanks and acknowledgments for the honour you have done me, by electing me to the rectorship of your united churches. I consider it as the highest and most affectionate testimony you could give of your approbation of my past services ; and I hope my future conduct will ever be such as may justify your choice. My change of station, I trust, will have no other effect upon me, than to increase my zeal for the spiritual and temporal welfare of the congregations which you represent. It shall be my constant endeavour, under the blessing of heaven, to preserve the same peace and harmony in our churches, which they happily enjoyed under my truly pious and worthy predecessor.”

1776.

May 17. Friday. The continental congress having recommended this as a day of general humiliation, fasting and prayer, through all the American provinces, Christ Church and St. Peter's were opened for divine service, and sermons were preached, suitable to the occasion.

July 4. A vestry meeting was held on this memorable day, the minutes of which we give entire.

“ At a meeting of the vestry at the Rector’s, July 4, 1776.

Present, Rev. Jacob Duché, rector.

Thomas Cuthbert, church warden; Jacob Duché, Robert Whyte, Charles Stedman, Edmund Physick, James Biddle, Peter De Haven, James Reynolds, Gerardus Clarkson, vestrymen.

Whereas the honourable continental congress have resolved to declare the American colonies to be free and independent states; in consequence of which it will be proper to omit those petitions in the liturgy wherein the king of Great Britain is prayed for, as inconsistent with the said declaration, Therefore, resolved, that it appears to this vestry to be necessary, for the peace and well being of the churches, to omit the said petitions; and the rector and assistant ministers of the united churches are requested in the name of the vestry and their constituents, to omit such petitions as are above mentioned.”

1777.

April 3. Thursday. This day was appointed by congress for national humiliation, fasting and prayer, when the churches were opened for divine service.

April 17. From a statement laid before the vestry, it appeared that the salaries of the rector and two assistants was only £800., of which the Rev. Mr. Duché, rector, received £300., the Rev. Mr. Coombe £350. and the Rev. Mr. White £150. In reference to which they say, that these sums to the assistants were "to be paid out of the church funds, at the particular request of the rector, and with his cheerful concurrence." "The vestry at the same time expressed the high sense they entertain of the merit and abilities of the Rev. Mr. White, and sincerely wish the church funds would enable them to place him on a more equitable footing; but as they have it not at present in their power, and well knowing that Mr. White will kindly accept whatever they can propose, though very inadequate to his services, they have voted the above sum, being all they can offer consistent with Mr. White's repeated requests not to become a charge or burden to the church."

June 9. Christ Church steeple was struck by lightning, and "the electric rod and conductor were thereby rendered totally useless." A committee was appointed "to procure a complete rod and conductor to be put up in place of that which has been damaged."

September 6. The Rev. Mr. Coombe is

arrested and confined, by order of the president and council of Pennsylvania, on "the general charge of having evinced a disposition inimical to the cause of America." An appeal is made in his behalf to the supreme executive council, by the rector, warden, and vestrymen, in which they earnestly request "that Mr. Coombe may be admitted, as his undoubted birthright, to a hearing, in the face of his country." The council, through their vice president, George Bryan, reply, that "Mr. Coombe's case is wholly political;" that, before this address from the vestry, "the council had determined to send away Mr. Coombe, and the rest of the prisoners, and that his connexion with their congregations could be no argument in his behalf."

September 16. "The rector informed the vestry, that the clerk and sexton had called upon him yesterday morning to acquaint him that several persons had got into the steeple of Christ Church, and were preparing to take down the bells;" that they were acting under an order "from the present executive council of Pennsylvania, signed by Timothy Matlack, their secretary." "The rector further acquainted them, that having understood from Mr. Charles Thompson, that the order had been

issued in consequence of a recommendation of congress, he went up immediately to the state house, and meeting with Mr. Penn and several members of congress, he represented to them the great risk that would attend the taking down the bells, the improbability of ever meeting with a person capable of putting them up again, and further told them that, if they meant only the security of the bells by removing them, he was confident they were in no danger, and concluded with requesting them to move in congress, that Christ Church bells, for the reasons above mentioned, should be excepted from the general order ; that Mr. Penn and several others had approved of what he said, and promised to make such a motion ; that in the mean while he had requested Col. Flower, who had the charge of seeing the order of Congress executed, to delay the same till he had received an answer from Mr. Penn, who had promised him that he would do so ; that Mr. Penn had called upon him this morning and promised to let him have an answer about noon." An answer was received from Mr. John Penn, stating that "the congress only having recommended the taking down the bells in the different churches, to prevent their falling into the hands of the enemy, should they get possession of this

city, the assembly of this state are to judge of the propriety of the recommendation, and no doubt will postpone the carrying the measure into execution with regard to the bells in Christ Church, until there is a greater probability of General Howe's getting here."

A committee of vestry was appointed to wait on the president of the council, and remonstrate against the removal of the bells.

November 6. "The rector informed the vestry that notwithstanding the application which had been made to the state president and council, respecting Christ Church bells, the commissary general had taken down and carried away seven of the said bells, and likewise the two bells from St. Peter's Church."

December 9. "The rector informed the vestry, that upon a due consideration of the present state of affairs, and his own situation in particular, he had come to a resolution, with the permission of vestry, of going to England; as he apprehended he could more fully answer any objections the bishop of London might have to his conduct, and more easily remove the prejudices he has reason to think the bishop has imbibed against him.* The rector assured

* These "prejudices" which the bishop of London is supposed to have imbibed against Mr. Duché, probably arose from a sermon of Mr.

the vestry, that Mr. Coombe had promised to do all in his power for the service of the churches, in which he would be assisted by the gentlemen who are chaplains in the regiments now stationed here; and that as soon as he has settled his affairs, and could with safety, he would cheerfully return to the care of his churches." "The vestry being fully convinced of the necessity of the above measure, gave their cheerful consent to the rector's request," and addressed to him the following affectionate letter.

"Sir,

We, the church wardens and vestrymen of

Duché's, preached July 7th, 1775, entitled "The duty of standing fast in our spiritual and temporal liberties."

Dr. Smith, the provost of the college of Philadelphia, had preached a sermon, June 25, 1775, twelve days before Mr. Duché's, "On the present situation of American affairs," which became an object of considerable notice and controversy, of praise and censure, in Great Britain, as well as in America, according to the different principles of its readers. It ran through several American editions in a few weeks. Ten thousand copies were printed in London in a cheap form, and several editions were published in Bristol, and elsewhere in England and Ireland. Both these sermons breathed the warmest patriotism, and zeal for the American cause. Dr. Smith says, that "the first mark of displeasure" which he received on account of his sermon, "was from governor Tryon at New York, who told him that he had considered it as his duty to transmit a copy of it to the bishop of London, as well as a copy of Mr. Duché's sermon. Governor Tryon added," says Dr. Smith, "that he did not doubt but that the bishop would soon signify his highest disapprobation, and severe censure of both Mr. Duché and myself." Smith's Works, vol. ii. p. 253.

the united churches of Christ Church and St. Peter's, in vestry met, beg leave to offer our most affectionate wishes for your safe arrival in England. The long and intimate affection that has subsisted between us, makes us regard your separation from us with concern, and lament the unhappy occasion that calls you from the care of those churches, in which you have officiated with so much satisfaction to the united congregations. Our sincere prayers for your welfare, and speedy return to your native city and the charge of the united churches, with the approbation of your spiritual superiors, which we doubt not you will meet with, upon a proper representation of your conduct, will ever attend you.

Signed by order of the vestry,

JAMES REYNOLDS,

Church warden.

Philadelphia, Dec. 9, 1777."

As Mr. Duché never again had charge of the churches, although he returned to this country and died here, in 1798, this seems to be the appropriate place for introducing some interesting notices of him, from bishop White's "Ordination offices." On the subject of delivering sermons from memory, the bishop remarks,

“The only clergyman here known to have derived advantage from it, adequate to the pains taken, was the late Rev. Jacob Duché, of the city of Philadelphia. When he began his ministry in Christ Church of that city, his voice, his pronounciation, and his action, were immediately subjects of great commendation ; but he had the disadvantage of nearness of sight. In a short time, however, he was observed to lay by, almost entirely, the help of his manuscript ; his notice of which, when it happened, became visible to the congregation, as he had to bring his face very near to the cushion on which his sermon lay. This amiable gentleman had a very extraordinary talent for that particular exercise of the memory, to which he was thus incited. There are many still living, who know with what ease he prepared himself in this department. And he has been often heard to acknowledge, that it would have been generally impossible for him, a few days after the delivery of a sermon, to have recited a single paragraph of its contents. Certain it is, that he manifested no signs in the pulpit of his being there puzzled in the work of recollection. And this circumstance, added to what has been said of his voice, and the praise due to the correct-

ness of his action, made his delivery exceedingly pleasing.”*

On the subject of reading the service, after mentioning Whitefield as the best reader he had ever heard, Bishop White says, “The next best reader of the prayers, within the sphere of the acquaintance of the present writer, was a gentleman already mentioned, under the head of preaching, the Rev. Mr. Duché. He was perhaps not inferior to Mr. Whitefield in the correctness of his pronunciation. His voice was remarkably sweet; although short of the voice of the other gentleman in the compass of its powers, and especially in modulation. Mr. Duché was frequently oratorical in his sermons, but never so in the reading of the prayers; although always read by him with signs of unaffected seriousness and devotion.”†

We cannot better close this brief notice of this excellent man, than by the following beautiful tribute from the same pen. In Bishop White’s memoirs, speaking of his consecration in 1787, nine years after Mr. Duché’s return to England, he says, “The consecration was performed in the chapel of the palace of the

* Bishop White on the Ordination Offices, p. 169.

† Ibid. p. 183.

archbishop, in the presence of his family and his household, and very few others; among whom was my old friend the Rev. Mr. Duché. I had asked the archbishop's leave to introduce him; and it was a great satisfaction to me that he was there; the recollection of the benefit which I had received from his instructions in early life, and a tender sense of the attentions which he had shown me almost from my infancy, together with the impression left by the harmony which had subsisted between us in the discharge of our joint pastoral duty in Philadelphia, being no improper accompaniments to the feelings suited to the present very interesting transaction of my life.”*

1778.

January 29. The British general, Pattison, directed the post and board fence around St. Peter's Church-yard, to be taken down for the use of his majesty's troops, then in Philadelphia. The church warden immediately called on the general, and respectfully requested that the fence might be permitted to remain; “but was told by the general that the vestry were considered as obstructing his majesty's service; that it was vain to multiply words, as the

* *Memoirs*, p. 137.

workmen were now taking down the fence." It was accordingly taken down and carried away ; with a promise, on his part, that it should be paid for. This promise, it appears by a subsequent record of the vestry, was not fulfilled ; " the general refusing to pay any thing, having, as he said, taken the fence under the orders of the commander-in-chief."

May 26. Mrs. Margaret Kearsley, widow of Dr. John Kearsley, died this day ; and by her death, the corporation of the united churches became possessed of the property bequeathed in trust to them, by her late husband, for the benefit of Christ Church Hospital.

July 7. The church warden laid before the vestry the following letter from the Rev. Mr. Coombe.

Gentlemen,

I have given you the trouble of this meeting, to inform you of my having applied for, and obtained, leave from the council to proceed within the British lines at New York, and from thence to England. The step I have taken, is to me a most important one, including a great variety of affecting circumstances ; and therefore it was not entered upon without some heartaches, and many a sorrowful anticipation. To go into voluntary banishment from my native city, where it was ever my first pride to be a clergyman ; to quit a decent competency among a people whom I affectionately respect and love, and launch

out upon the ocean of the world, unknowing what shelter may hereafter be afforded me, is a hard trial for nature. By the uncandid, my determination will be censured, as precipitate ; and even persons disposed to form the most favourable judgment, will find it difficult to justify a conduct so different from their own.

Thus situated, I have only the integrity of my own heart to support me. Having examined the subject in every point of view that I was capable of placing it, having read such books, and conferred with such wise and good men, as I thought might throw light upon the subject, I found that I could not take the oath to the new government, without the saddest violation of my own peace of mind. To have taken this oath, while under the smallest doubt concerning its lawfulness, might prove a source of much future anxiety to a retrospective temper ; but to have done so, under the full conviction of its repugnancy to prior obligations, would have been the most criminal duplicity.

I have for some time had the present event in prospect, but was determined to tread with caution ; accordingly I remained in town after the departure of the king's army, to give myself the further chance of continuing in my living, if it were to be done consistently with my principles ; or if Great Britain had judged it proper to subscribe to the independence of America, my path would have been plain.

But since the sovereign still keeps up his claim of right upon this country, and every inhabitant is called upon by the late test law to renounce all allegiance to him, I had only to choose between my duty and my interest. Through what vicissitudes I am to pass, in consequence of the part I have resolved upon, He only knoweth who is the Providential ruler of the world. When I consider my little family whom I

leave behind, and the difficulties to be encountered in providing them a heritage in a distant country, many painful ideas crowd into my bosom. Gracious God, who art the guardian of the innocent, to thee I commit them!

In following what I believe to be the clear light of duty, I trust I shall not want his blessing; and whilst I encourage the hope that a door will be opened to me in some more hospitable region, I shall labour to prepare my mind for the humblest dispensations.

As to you, gentlemen, and the congregations you represent, every thing that is due from a minister to a generous and worthy people, belongs to you. Accept my poor thanks for all your kindness. You, I know, will do me the justice to believe, that nothing but a conviction of my higher obligations could have induced me to quit a charge from which I have received such liberal encouragement. I recommend you, and all my dear connections, to the protection of the best of Masters. Daily and fervently shall my prayers ascend to him for your temporal and eternal happiness.

He hath told us, that in the world we shall have tribulation; but bids us be of good cheer, for that he hath overcome the world. Finally, brethren, farewell, live in peace, and the God of love and peace be with you.

I am,

Most affectionately yours,

TH. COOMBE.

July 7th, 1778.

To the church wardens and vestrymen of Christ Church
and St. Peter's.

After the above letter had been read, it was
“Resolved, that the church wardens be a committee to draw up a letter to the lord bishop

of London, informing him of Mr. Coombe's reasons for retiring from these churches; and assuring his lordship of their full approbation of Mr. Coombe's conduct as a minister while he officiated in them."

October 22. "The church wardens informed the vestry, that the bells belonging to Christ Church and St. Peter's had been returned by Col. Flower, (for which he had given his receipt) and that they had been replaced at the public expense."

"The Rev. Mr. Coombe having for reasons which he has given, resigned his charge as assistant minister of the united churches, the vestry resolved, that the annual sum of £350. being the sum heretofore paid Mr. Coombe, be in future paid to the Rev. Mr. White; to commence from the 25th day of September last."

Mr. White had now the sole charge of both the churches; as there was no other Episcopal clergyman in the city.

1779.

April 15. At a meeting of the vestry at the parsonage house, held this day, present, both wardens and fourteen vestrymen, "the Rev. William White is unanimously elected rector of the united churches of Christ Church

and St. Peter's." The church wardens being appointed a committee to wait on Mr. White, to inform him of his election, and to request his acceptance of the rectorship, received from him the following answer.

Gentlemen,

Your appointment of me to the rectorship of the churches you represent, is the most honourable testimony my past ministry among you can receive; except that which, with humble hope I aspire to, from our Redeemer and Judge. I accept it, therefore, with the full confidence, that the same candor and affection which you have hitherto manifested to me as your assistant minister, will be continued to me in this more distinguished and difficult station. At the same time be assured, gentlemen, that I shall always esteem the honour you have this day conferred on me, an addition to my many obligations to conduct myself in such a manner, as to receive your approbation, and satisfy my own conscience.

I beg leave further, to accompany my acceptance of the rectorship, with the declaration, that if ever, at the desire of the vestry, and members in general, of these churches, and with the permission of the civil authority, the former rector should return to this country, I

shall esteem it my duty, and it will be my pleasure, to resign it. The peculiar delicacy of my situation will excuse the liberty I am taking, when I make my earnest request to the vestry, that this letter be recorded with their minutes.

With my best wishes and prayers for yourselves, gentlemen, and the churches you represent, I am,

Your much obliged and very affectionate

Humble servant,

WILLIAM WHITE.

Phila., April 15th, 1779.

To the church wardens and vestrymen of the united churches of Christ Church and St. Peter's Church.

December 9. Congress recommended this day to be observed as a day of thanksgiving; and accordingly there are religious services in both the churches.

By an act of the assembly, the "senior minister of the Episcopal churches in Philadelphia, has a right to a seat as trustee of the University of the state of Pennsylvania."

1780.

April 3. "The vestry unanimously agreed to pay the rector a salary of four hundred

pounds, for the ensuing year ; and in consideration of his past services, and the insufficiency of the money heretofore allowed him, do agree to pay him the additional sum of one hundred pounds ; both sums to be paid in specie, or the value thereof.

1781.

March 26. It has been before mentioned, that the Rev. Mr. Coombe resigned his charge as assistant minister of the united churches, and went to England in July 1778, thus leaving to the Rev. Mr. White the sole care of both churches. He seems to have been the only minister, from the time Mr. Coombe left, up to this date ; a period of nearly three years. "The vestry," at a meeting held this day, "taking into consideration the necessity of having divine service performed in both churches on Sundays in the forenoon and afternoon," propose engaging the Rev. Mr. Blackwell, who resided near the city, "to assist the rector in this duty ;" and appoint a committee to confer with Mr. Blackwell, and to offer him a salary, "not exceeding £150. specie, or the exchange per annum." He accepts the appointment.

September 19. The Rev. Mr. Blackwell

“having assisted Mr. White for some time past to the satisfaction of the congregation and vestry,” the vestry elect him the assistant minister of the united churches, with a salary of £350. per year.

1782.

February 14. “The church warden is ordered to make two pews of that called the governor’s pew, and let them as soon as possible.”

“The committee appointed to provide stoves for both churches, report, that they have fitted up two stoves in each church, with a sufficient quantity of pipe, &c.”

March 28. “It is unanimously resolved, that as Mr. Curtz has acted as organist to the churches for several years, gratis, Mr. John David is requested to make a genteel quart silver tankard, to be presented to him from the congregations of the united churches.”

June 4. The vestry direct that “an orchestra be erected in front of the gallery, where the organ stands, in Christ Church, for the convenience of a number of singers; provided it can be done genteelly, and the expense not exceed thirty pounds.” This was accordingly

done, and the work was finished in a few weeks.

“It being represented to the vestry that many pews lay vacant in the north gallery in St. Peter’s church, owing to the present situation of the organ, and that a number of pews might be made where the organ now stands,” a committee is appointed to examine and report on the same. At a subsequent meeting, the committee report “that they are of opinion that the organ in St. Peter’s Church would be much better situated by being placed at the west end of the church, in a gallery to be erected for that purpose; that the pulpit, reading-desk, &c., at present at the west end, to be removed to the east end of the church, and that they computed the expense to be about two hundred and twenty-five pounds.”

1783.

August 7. Mrs. Duché leaves a legacy of £50. to Christ Church. The church warden reported that he had received the same from Mr. Duché, who expects the vestry will put four new windows in the south side of said church, agreeably to a plan furnished by him.

December 23. “Mr. Pollard reported, that the windows in Christ Church are in very bad

order, and cannot be repaired, and proposed that three new windows, be put in on the north side down stairs, and the old windows appropriated to repair the windows up stairs." The church warden is authorized to procure curtains for the south windows of Christ Church.

1784.

April 30. A subscription paper is drawn up for the purpose of raising funds "to build a brick wall around St. Peter's Church burial ground, and to put new windows in the upper story of Christ Church." It was probably at this time that the first windows, which were of small panes of glass set in lead, were removed to give place to the present windows.

May 24. A convention of clerical and lay deputies from the church in Pennsylvania, was this day held in Christ Church, in order to take some preparatory steps towards a general organization of the Episcopal church. "The steps leading to this convention were originated by Dr. White, in the vestry of the churches under his parochial care."* Certain fundamental principles of an ecclesiastical constitution were at this time agreed upon, which

* White's Memoirs of the Prot. Epis. Church, p. 84.

may be found in Bishop White's memoirs of the Protestant Episcopal Church, page 84.

July 29. The committee appointed by vestry for the management of Christ Church Hospital, report ; " that the house made use of as an hospital is a small old building two-stories high, and much out of repair ;" that eight pensioners are lodged within this building, and that twelve others are boarded out, at the expense of the institution ; that the whole expense for the twenty pensioners is £432., which would not be so great, if a suitable building were erected for their accommodation.

October 27. " The vestry being informed that many persons wish to see an academy instituted in connexion with these churches," appointed a committee, who, at a subsequent meeting, November 8th, made the following report :

" The committee appointed at the last meeting of vestry, report ; that the design of instituting an academy of the protestant Episcopal church in this city, is in their opinion expedient and practicable ; and for carrying it into execution, they recommend that a subscription be encouraged by the vestry ; and that all persons who shall, on or before the first day of

January next, have subscribed at least ten pounds to the intended seminary, be invited to meet in Christ Church on the day above mentioned, in the forenoon, immediately after divine service, to enact fundamental laws and elect visiters for the government of the same. And they further recommend, that it be declared to the subscribers, as essential to the intended seminary, that it shall be under the government of sixteen persons, every one of whom shall either be a clergyman of some church of the protestant Episcopal communion, now, or hereafter being in this city, or within five miles thereof; or he shall be qualified to be elected a vestryman in one or more of the said churches, and have either subscribed the sum of at least ten pounds to the said seminary, or received his education therein, and left it with an honourable certificate of his conduct and proficiency."

Signed,

WILLIAM WHITE.

BENJAMIN WYNKOOP.

MATTHEW CLARKSON.

JOHN CHALONER.

GERARDUS CLARKSON.

Measures were immediately taken to carry the above plan into effect.

1785.

April 3. The following wholesome resolution was passed at a meeting of the vestry this day, viz : " Resolved, that the clerks be desired to sing such tunes only as are plain and familiar to the congregations ; the singing of other tunes, and frequent changing of tunes being, to the certain knowledge of this vestry, generally disagreeable and inconvenient ; and that the church wardens be directed to notify them of the same."

May 20. It is ordered, that the house occupied by the pensioners of Christ Church Hospital be rebuilt, thirty-four feet deep, and three stories high. This house, which was No. 111 Arch Street, remained until 1838, when it was torn down, and the present building, now occupied by the rector of Christ Church, was erected upon the site.

May 23. The first convention of the Episcopal church in the state of Pennsylvania, met this day in Christ Church, and formed an act of association of the clergy and congregations in the state. The Rev. Dr. White presided in this convention. Of the first twenty-nine annual diocesan conventions, all but one were held in Christ Church.

July 21. The committee appointed to re-

pair St. Peter's church, are directed to cause the aisles to be paved with bricks.

Very considerable repairs were made on both churches this year, the estimated cost of which was more than a thousand pounds.

September 27. Agreeably to appointment, the first general convention was held in Christ Church this day, and the Rev. Dr. White was chosen president. The convention consisted of "clerical and lay deputies, from seven of the thirteen United States, viz. from New York to Virginia, inclusive, with the addition of South Carolina."* The acts of this and the following conventions are recorded in their printed journals.

1786.

June 21. The general convention again met in Christ Church, and Dr. White preached the opening sermon. Seven of the thirteen states were represented, as before.

September 14. At a diocesan convention held this day in Christ Church, the Rev. Dr. White is unanimously chosen bishop of the diocese of Pennsylvania, and the sum of three hundred and fifty pounds currency is voted to

* White's Memoirs of the Prot. Epis. Church, p. 22.

defray the necessary expenses of the voyage of the bishop elect to and from England; and it is further resolved, that the said sum be raised by the several churches in the diocese. Of this sum, one hundred and sixty pounds were to be contributed by the united churches of Christ Church and St. Peter's, as their fair proportion.

October 30. Dr. White sailed for England, to obtain Episcopal consecration. The day before sailing, he preached, by anticipation, a thanksgiving sermon in Christ Church.* The Rev. Dr. Andrews is engaged by the vestry to officiate in the Rector's absence. Previous to his departure, the following address was delivered to Dr. White, by order of the vestry.

“We the church wardens and vestrymen of the united churches of Christ Church and St. Peter's Church in the city of Philadelphia, in vestry met, take this occasion of expressing the satisfaction we feel at your being nominated to the sacred office of a bishop.

Whilst we congratulate the church in general, upon the prospect of a complete organization within itself, which the independence of the United States of America has rendered

* This sermon, which was printed, is in the Loganian Library, 1901, O. The day set apart for public thanksgiving was several days subsequent to Dr. White's sailing.

essentially necessary, we particularly felicitate ourselves upon the irreproachable moral character of the person now chosen to fulfil the duties of that eminent station, whose exemplary life, and soundness in the christian faith, we have no doubt will, in future, dignify an exalted, as it has hitherto adorned a more humble station in the church of Christ.

The perfect harmony which has ever subsisted between you and the churches under your care, has deservedly endeared you to them, and will render them anxious for your safety in the voyage you are about to undertake. Our unceasing good wishes will accompany you, and we sincerely pray that it may please divine providence to restore you safe to your native land, and to the flock committed to your charge.

Signed in, by order, and on behalf of the vestry, this twenty-third day of October, 1786.

JOSEPH SWIFT.

TENCH COXE.

Church wardens.

To this address Dr. White returned the following answer.

Gentlemen,

I request you to accept of my sincere and hearty thanks, for the affecting instance of your esteem now given me. Under my sense of the difficulties of the station to which I am nominated, I find great encouragement in knowing that the appointment is satisfactory to the representatives of the congregations, with whom I have so long lived in perfect harmony.

The testimony given by this vestry in favour of my past life and conversation among them, cannot but have arisen in a great measure from their being disposed to think favourably of their ministers. Yet in case of my return, it will be an additional obligation on me, to endeavour to deserve their regard; and at any rate, it will be an incentive to those who shall succeed me in the pastoral duties of these churches.

Give me leave, gentlemen, to assure you, that yourselves, and the congregations represented by you, will be always near to my heart; and that, during my absence, I shall not forget to offer up my prayers to the throne of grace on your behalf; at the same time that I desire to recommend myself to yours, as well for the prospering of the important object of my voyage, as for my due discharge of the

duties which it may be the occasion of my assuming.

WM. WHITE.

Oct. 23d. 1786.

The following notification of Dr. White's intention to depart for England, to obtain consecration, was read in the several churches in the city, viz.: Christ Church, St. Peter's and St. Paul's.

“Whereas the most reverend the archbishops of Canterbury and York, among other instances of their pious regard for the welfare of the protestant Episcopal church in these states, have required the persons, who shall offer themselves in England, to be consecrated bishops of the said church, that their intentions of so offering themselves be previously published in the churches where they respectively reside; to the intent that if there be any error in religion or viciousness of life, rendering them unmeet for the holy office of bishop, the same may be made known; and whereas the reverend William White, D. D. and rector of these churches, hath been duly nominated to the office of bishop of the protestant Episcopal church in this state, by the said church in convention, and is soon,

with permission of Almighty God, to proceed to England, there to present himself for consecration ; Therefore, the above is now notified to this congregation, who are hereby solemnly called on to declare any impediment they may know, on account of which the Reverend Doctor William White ought not to be consecrated to the holy office of bishop.”

Subsequent to the above, the following certificate was prepared and signed.

“In vestry of the united churches of Christ Church and St. Peter’s Church, in the city of Philadelphia, on the 23d day of October, 1786.

We, the church wardens and vestrymen of the united churches of Christ Church and St. Peter’s Church, in the city of Philadelphia, do hereby certify, that the notification foregoing was publicly read immediately after divine service, in Christ Church and St. Peter’s Church in this city, on Sunday the twenty-second instant ; and that no objection was then, or has since been made, to our knowledge, to the consecration of the Rev. William White, D. D., and rector of these churches, to the office of bishop of the protestant Episcopal church in this state, to which he has been elected by the

unanimous suffrages of the convention of the said churches. And we do further declare, that whilst we gratefully acknowledge the pious caution manifested by the right reverend the archbishops and bishops of the church of England, in so carefully guarding the first appointments to the episcopacy in America, we congratulate the protestant Episcopal church in this state, on the election of the reverend Doctor White to this sacred office ; who, during a period of fourteen years that he has officiated as rector, or as assistant minister, in the churches we represent, has uniformly supported the character of a learned, orthodox, pious and zealous minister of our church ; and is, in our opinions, every way qualified to fill the most important offices therein.

In witness whereof we have hereunto subscribed our names.

JOS. SWIFT. }
TENCH COXE. } Church wardens.

Will'm Adcock.
Robert Towers.
Joseph Claypoole.
J. Swanwick.
Adam Hubley.
Benj. Wynkoop.
Peter De Haven.
John David.

Jos. Bullock.
Francis Gurney.
Will'm Hall.
Geo. Bickham.
Wooddrop Sims.
Saml. Powell.
John Morris.
Vestrymen.

1787.

February 4. Sunday. Dr. White was this day consecrated bishop of the diocese of Pennsylvania, in the chapel of the archiepiscopal palace at Lambeth in England. Among the few persons present on this interesting occasion, was his old friend and associate, the former rector of Christ Church, the Rev. Dr. Duché.*

May 7. The vestry considering the galleries of Christ Church insecure, direct small pillars to be placed between some of the large columns, to support the galleries.

May 28. Bishop White having returned from England, he this day held an ordination in Christ Church, for the first time, and admitted Mr. Joseph Clarkson to the holy order of deacons. On this most interesting occasion, the Rev. Dr. Magaw, rector of St. Paul's church, and vice provost of the university of Pennsylvania, preached the ordination sermon. A printed copy of this sermon is preserved in the Loganian library. In the dedication to Bishop White, the author remarks, that "the occasion which required its being delivered was GREAT and DELIGHTFUL." And at the conclusion of his discourse he says, "a new era hath opened

* White's Memoirs of the Prot. Epis. Ch. p. 137.

in our church, that will be remembered forever. Our Episcopal system is completed; the first fruits of so distinguished an event come forward on the present day. I join with thousands to meet and welcome the blessing."

August 6. A committee is appointed to attend to the painting of Christ Church steeple.

October 11. The rector reported to the vestry, that Mr. John Swanwick had presented an episcopal chair to the church, (probably St. Peter's,) and that Messrs. Wooddrop and Joseph Sims had given a baptismal font and a communion table cloth. Whereupon a vote of thanks to those gentlemen was passed by the vestry.

December 3. The Rev. Joseph G. Bend, residing in New York, is elected assistant minister of the united churches of Christ Church and St. Peter's, "more especially to relieve the rector of the weight of parochial duty incumbent on him; which he must find it difficult to attend to, in consequence of his duty as bishop." Mr. Bend accepted, and continued an assistant in the united churches until June 1791, when he resigned.

1788.

April 10. A committee of vestry is appoint-

ed "to plan an alteration of the chancel and reading desk in Christ Church, and to carry the same into effect." The object of this was to make room for some additional pews.

November 3. "The rector laid before the vestry a plan of a free school for boys, to be under the care of the trustees of the Episcopal academy, intended to include, when sufficient funds should be raised, a sunday school, as also a school for girls; and confirming a proposition for charity sermons to be preached annually, to assist in the support of the same. Whereupon, resolved, that the rector and assistant ministers of these united churches may annually, in the month of May, preach sermons for the benefit of the said charity schools; and in consideration that equal care should be extended by the well disposed to both sexes, this vestry earnestly recommend, that this school be extended to girls from the beginning; and that the money arising from the sermons above mentioned, be applied towards supporting the whole."

In the above record we find mention made of a sunday school, several years before the Philadelphia Sunday school society, which is supposed to be the first institution of the kind in this country, was formed. Of the Philadelphia

Sunday school society, instituted 1791, Bishop White was first president ; which office he retained until his death.

1789.

January 22. A resolution of thanks is passed by the vestry to “Mr. Gostelowe, for his generous gift of a mahogany communion table, and the making of a font for Christ Church.”

Upon the cover of the font is this inscription, viz. :

THE GIFT OF
JONATHAN GOSTELOWE,
Cabinet Maker, Philadelphia,
TO
CHRIST CHURCH, JANUARY, 1789.

January 31. The vestry direct that a new gallery be erected over the chancel in St. Peter's Church, for the purpose of receiving the organ ; and that six pews be made in the north gallery, where the organ now stands. A committee appointed for this purpose, report that the estimated expense will be £110, “to build

the said gallery, remove and put up the organ, finish the six pews in the place where the organ now stands, and find all necessary materials for the purposes aforesaid."

April 16. The following letter was laid before the vestry :

"Sheriff Hall, on Wappoo, four miles from Charleston, South Carolina, January 28th, 1789.

To our worthy Bishop, Mr. White, to the Rev. Mr. Blackwell, and my old friend Robert Towers :

I am now sick, but I believe not to die at this time ; and farther hope to live until I can settle my affairs to my mind ; and as this is a beginning, and you approve of my offer, it may be a part done which I could wish was finished. There is that lot in Fifth street, and that, No. 4 from Schuylkill, with somewhere about five hundred pounds, in possession of my old friend John Drinker. The whole I leave to the use of Dr. Kearsley's bounty, to the poor distressed widows, for a continual succession until time shall be no more ; paying forty S. M. dollars every three months, brought and delivered in my hands, and not for me to run after it. The titles of the lands are with my friend John

Drinker, who I have informed by letter; and if you approve of my offer, the conveyance may be made out and executed; the sooner the better. I expect you three to act a just part by me, and if I receive that sum every three months, I shall be satisfied. I shall conclude, as I am weary, and you know my mind; and subscribe myself,

Your affectionate well-wisher.

JOSEPH DOBBINS.

N. B. It is my request that the money, in the hands of my friend, may not be taken from him while he gives sufficient security, and pays the interest. After my death the annuity ceases."

Besides the above munificent gift to Christ Church Hospital, Mr. Dobbins, at his decease, in 1804, "left all his estate, real and personal," amounting to several thousand dollars, to that institution.

April 23. The pew rent arising from both churches is reported to be £836. The rector's salary is £400, Dr. Blackwell's £350, and the Rev. Mr. Bend's £275.

November 11. A copy of Walton's Polyglot Bible, 6 vols. folio, and a copy of Castell's Lexicon, 2 vols. folio, are presented to Christ Church Library by the Rev. T. Preston, rector

of Chevening in Kent, England ; for which valuable present, the rector is requested to return to Mr. Preston the thanks of the vestry.

1790.

November 26. A committee appointed at a previous vestry meeting, to provide a pew in Christ Church, for the president of the United States, now "report that they have obtained a double pew in the middle aisle of said Church," by the removal of the former occupants. "The rector and church wardens are requested to wait on the president, after his arrival, with the key of the said pew." This pew, Washington and his family continued to occupy, for six years ; until his retirement from public life, and consequent removal from the city.

1791.

June 27. "The rector laid before the vestry a letter from the Rev. Mr. Bend, resigning his place as assistant minister in these churches, in consequence of his election to the rectorship of St. Paul's Church, Baltimore, Maryland. The vestry, in receiving and accepting the resignation of Mr. Bend, take the opportunity of declaring their entire satisfaction with his services in their connexion. The rector desires that his concurrence in the testimony now borne may

be recorded, and they unite in wishing Mr. Bend every happiness, spiritual and temporal, in the station on which he is now entering."

1794.

June 9. The Rev. James Abercrombie is elected an assistant minister of the united churches of Christ Church and St. Peter's.

December 29. "This vestry sympathizing with the Lutheran congregation, in their late calamity of the destruction of their church by fire, empower the rector and church wardens to make an offer to the said congregation of the use of Christ Church, in the afternoons, or in the evenings, of Sunday, or partially in either of the said parts of the day, as shall be most convenient to the said congregation. And further, the rector and church wardens are empowered to make an offer, in regard to any other days in the week, according to their discretion. Resolved, that a copy of the above be attested by the accounting warden, and sent to the corporation of the Lutheran Church."

1797.

February 28. "An address to the president of the United States, (George Washington) was read and approved of," and a committee was

appointed to wait on him and learn when it would be convenient for him to receive said address. "Resolved, that the rector and two church wardens be a committee to wait on the president elect, (John Adams) after he has entered on his office, to offer him the pew in Christ Church, hitherto occupied by the president."

April 24. The following preamble and resolution were proposed, in vestry meeting, and ordered to lie over until the next meeting of vestry: "Whereas, the president's pew in Christ Church will only be occasionally occupied by the president of the United States, Resolved, that the Right Rev. Dr. White be requested to make use of the same, reserving the right of accommodating the president of the United States at such times as he shall choose to attend."

From 1797, until the year 1806, nothing appears on the records of the vestry, which is deemed of sufficient importance to introduce in this history.

1806.

May 20. A committee was appointed "to consider the ways and means of building another church," to be united with Christ Church and St. Peter's.

At this time there were only three Episcopal churches in the city: viz., Christ Church, St. Peter's, and St. Paul's; none having been erected since 1761, when St. Peter's was consecrated; a period of forty-five years.

A lot on Seventh street, 79 feet by 110 feet, was purchased for \$8,500, as a suitable site for the new church.

1807.

March 23. The committee appointed to procure plans and estimates for building a church, report a plan which was unanimously adopted. The estimated expense of enclosing the proposed building, without any inside work, was \$11,560. "A motion was made, and unanimously agreed to, that the rector be requested to give a name to the contemplated church, which he accordingly named St. James's." Peter Browne, Samuel Wheeler, John Morrell, Francis Gurney, Joseph Sims and Henry Hawkins, were appointed the building committee.

1809.

April 28. The new church being now completed, the vestry request the bishop to consecrate the same. Monday, the first day of May, was accordingly fixed upon for the consecra-

tion. The Right Rev. Dr. White preached the consecration sermon; which, by request of the vestry, was subsequently printed.

1810.

August 6. "The Right Rev. Dr. White informed the vestry that the Rev. Dr. Blackwell had expressed his determination to decline his place as assistant minister in the united churches, whenever a suitable person can be obtained in his room. It was further expressed, that the cause of his resignation was occasional indisposition; but that he was willing to continue to officiate, to allow sufficient time to choose another minister.

Whereupon, Resolved, that the Right Rev. Dr. White be requested to express to Dr. Blackwell the regret with which the vestry have received the foregoing intimation, and more particularly for the cause which has induced it; and that he at the same time communicate respectfully to Dr. Blackwell the sense of the vestry, of the services rendered by him, in the discharge of the duties of his office, and acquaint him of the resolution of the vestry to take early measures for releasing him from his station, by the election of a successor."

September 18. "The Right Rev. Dr. White

read a letter which he had written to the Rev. Dr. Blackwell, and Dr. Blackwell's answer thereto ;" which are as follows, viz. :

August 7th, 1810.

Reverend and Dear Sir,

Last evening, agreeable to your desire, I informed the vestry of your intended resignation, which produced the request expressed in the inclosed minutes.*

In performing the duty thus laid on me by the vestry, I participate in the respectful and affectionate sentiments which they have expressed, and I further take the opportunity of mentioning, that during whatever may remain to me of life, I shall reflect with satisfaction on the harmony which has subsisted between us, and the friendly intercourse in which we have trod, through so long a space of time, and that of our united parochial ministry. With my best wishes and my prayers for your happiness,

I remain Reverend and Dear Sir,

Your humble servant.

WM. WHITE.

Dr. Blackwell's answer.

Right Reverend and Dear Sir,

When I look back on the long and happy connection that has for so many years subsisted between us, as ministers of the united churches, the many kind attentions you have shown me, and the affectionate behaviour I have always experienced from you, you may be assured that I am very sensibly affected at the dissolution of a connection, so happily begun, and continued so long, with such uninterrupted harmony and good will. I am fully persuaded, that nothing will interrupt the friendly understanding that now

* The minutes of vestry of August 6, were enclosed.

subsists between us ; but that, as we pass down the vale of years, our brotherly affection will know no change, but in its increase ; and that as we draw nearer the close of life, our hopes of happiness will become brighter and brighter.

My Dear Sir,—You will please to express to the vestry the satisfaction I feel, at the kind and friendly notice they have taken of my past services; and assure them that they were always performed with a willing heart, a sincere mind, and an ardent desire that they might be useful and acceptable to the congregation.

It is my earnest prayer, that their labours in promoting the interest and welfare of the united churches may be crowned with full success; my best wishes shall ever attend them.

Right Reverend and Dear Sir, with the highest esteem and veneration for your many amiable and christian virtues, and with the sincerest wishes for your long life, health and happiness,

I am your affectionate friend and brother,

ROBERT BLACKWELL.

8th August, 1810.

Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church, in the State of Pennsylvania.

1811.

May 14. The Rev. Jackson Kemper, who had officiated for two Sundays previous, in the united churches, is unanimously elected an assistant minister.

“ The vestry request that the church warden present their thanks to the Rev. Dr. Blackwell for his past services, and at the same time ex-

press their hope, that notwithstanding his resignation, he will occasionally favour them with his sermons, when the rector or either of the assistant ministers may request."

1814.

December 21. "Resolved, that it is expedient at this time to elect an assistant minister to these churches." "The Rev. Mr. Milnor, (now Dr. Milnor, of New York,) was duly elected, and the rector declared his approbation."

1815.

September 15. A new organ is built for St. Peter's Church, the cost of which, "as contracted for by the committee," is \$3500. The greater part of this sum was raised by individual subscriptions.

1816.

March 6. Miss A. M. Clifton left by her will "one share in the Bank of Pennsylvania, (par value \$400,) in trust, as the foundation of a fund for teaching six boys as a choir to sing in the orchestra of Christ Church."

June 28. The Rev. James Milnor resigns his situation as assistant minister of the united churches, to become the rector of St. George's

church, New York, a station which he continues (1841,) to fill with dignity and usefulness. Long may the congregation, of which he has had the charge for a quarter of a century, be blessed with his faithful ministrations.

Dr. Milnor's letter, tendering his resignation, is as follows ;

To the Rector, Church wardens and vestrymen of the united churches of Christ Church, St. Peter's Church, and St. James's Church, in the city of Philadelphia.

Gentlemen,

It is not without great sensibility, that I present to you my resignation of the office of assistant minister, in the churches over whose interests you preside. The uniform kindness manifested towards me, both by you, and the respectable congregations amongst whom my first labours in the ministry have been employed, has impressed me with the deepest gratitude ; and whatever may be the destination of my future efforts, will always be recollected with the sincerest respect.

Having received, however, an unsolicited and unanimous call to another portion of the vineyard of Christ, which appears to open a more advantageous field of usefulness, in its restriction to the superintendence of a single congregation, than can be afforded in the collegiate charge of several, I have believed it my duty to submit to the exchange, under a humble belief of its according with the will of divine Providence ; and thus, though a painful, becoming a necessary act of obedience on my part.

I solicit, therefore, the favour of your adopting the re-

quisite measures, for a legal and canonical dissolution of my present connexion with the united churches.

Be pleased, gentlemen, to receive individually my ardent wishes for your personal happiness in time and in eternity, and for the spiritual prosperity of the churches under your care, and believe me,

Your obedient servant, and

Christian brother,

JAMES MILNOR.

Philadelphia, June 28th, 1816.

The above letter having been read, it was “Resolved, that the said resignation be entered on the minutes, with an expression of the respect and esteem of the vestry for the Rev. Mr. Milnor, their regret for the dissolution of a connexion which had so happily subsisted, and their best wishes for his usefulness and happiness, in the portion of the Lord’s vineyard to which his labors are to be transferred.”

1817.

October 1. “Resolved, that the vestry will now proceed to elect a clergyman, whose exclusive duty it shall be to assist the rector, in the performance of parochial duties; the engagement with such clergymen to be for one year only, from the 10th October, instant.”

“The vestry then proceeded to make the election, by ballot, when it appeared that the

Rev. William A. Muhlenberg, (now the rector of St. Paul's College,) was duly chosen; and the rector expressed his approbation thereof."

1819.

March 5. The committee of Christ Church Hospital report, that their new building on Cherry street is nearly finished, and that the whole cost, including furniture, is about eighteen thousand two hundred dollars. The 22d day of March was appointed for opening the hospital, "at which time the clergy and vestrymen are requested to attend."

1820.

December 6. The Rev. William A. Muhlenberg resigns his situation as assistant to the rector, to take charge of St. James's Church, Lancaster, Pennsylvania. Whereupon, the vestry, in accepting his resignation, express their "respect and esteem for the Rev. Mr. Muhlenberg; their regret at the separation that has taken place, and their best wishes for his usefulness in the church, to which his future labours will be given."

1822.

March 11. The Rev. William H. De

Lancey, (now the Bishop of western New York,) was elected an assistant to the rector, which office he accepted, and entered immediately upon its duties.

1823.

July 9. Henry Rigby, of the city of Philadelphia, leaves "certain real estate in the city, with power in the trustees, to take and apply the net income derivable therefrom, to the use and relief of the poor of Christ Church, who shall be in full communion" with the said church; the date of the will is April 28th 1823.

The will being read in vestry meeting, it was "ordered that an entry be made on the minutes, of the bequest of Mr. Rigby, and also that the vestry entertain a high sense of the kind and benevolent intentions of the donor, and his charitable disposition in favour of the poor communicants of Christ Church."

1825.

December 7. "Resolved, that the church warden communicate to Dr. Thomas Redman the grateful sense of the vestry for the legacy of a silver cup, bequeathed by the late Mrs.

Redman, for the use of the communion table at Christ Church."

December 23. "Resolved, that a committee of six of the vestry be appointed to prepare and report a plan, for the separation of these churches. The following gentlemen were appointed the committee; Mr. Tilghman, Mr. Binney, Mr. Pratt, Mr. Meredith, Mr. Bancker, Mr. Read."

1826.

February 20. "Mr. Binney, from the committee appointed at the last meeting to prepare a plan for the separation of these churches, made a report which was read and ordered to be printed."

March 10. "The rector informed the vestry, that the meeting had been specially called, to consider the report on the separation of the churches." The report was read and considered by paragraphs, and after a single amendment, "on motion, the whole report was adopted."

"The following resolution was moved and seconded, and unanimously agreed to: Resolved, that in the opinion of vestry, no separation of the churches should take place, unless ratified by the votes of three-fourths of the mem-

bers of all the churches, jointly convened, on special notice for that purpose."

June 7. "Resolved, that the plan for separation of the united churches, reported to vestry on the 10th day of March last, be submitted to the congregations of the said churches, at meetings of the said congregations, to be called in their respective churches, on the 30th day of October next."

December 6. "The assistant wardens reported to vestry, the state of the votes taken in their respective churches, on the 30th day of October last, on the question of separation, agreeably to the plan adopted by vestry for that purpose."

CHRIST CHURCH.

For a separation, 24 votes, representing 53 sittings.

Against a separation, 109 votes, representing 247 sittings.

ST. PETER'S CHURCH.

For a separation, 60 votes, representing 139 sittings.

Against a separation, 54 votes, representing 122 sittings.

ST. JAMES'S CHURCH.

For a separation, 52 votes, representing 194 sittings.

Against a separation, 23 votes, representing 88 sittings.

So the measure was not carried. St. James's Church, as will hereafter be seen, was erected into a separate corporation, in February, 1829; and Christ Church and St. Peter's were separated in January, 1832.

1827.

May 4. "The rector reminded the vestry, that the place of rector's church warden is vacant, owing to the lamented decease of the late William Tilghman, Esq., who during many years had done him the favour of serving in that office; and there was submitted the expediency of the appointment of a successor.

"The vestry united with the rector in deploring the loss of so valuable a member of their body, who had taken a deep interest in all the concerns of the united churches, and had been attentive to all the duties resting on him, and to all the services committed to him, in the stations which he occupied; and they concur-

red with the rector in the expediency of appointing a successor.”

The rector then appointed Horace Binney, Esq., the church warden, in place of Chief Justice Tilghman, deceased.

1828.

August 25. At a meeting this day, “the rector laid before the vestry the following letter from the Rev. William H. De Lancey :”

Philadelphia, August 25th, 1828.

To the rector and vestry of the united churches of Christ Church, St. Peter’s and St. James’s, Philadelphia :

Gentlemen,

On the 22d instant, I received a communication from the board of trustees of the university of Pennsylvania, of which the following is a copy, viz. :

Dear Sir. As chairman of the committee appointed by the board of trustees of the university of Pennsylvania, to communicate the result of the elections held this day, I have the pleasure to inform you, that you have been unanimously elected provost and professor of moral philosophy, in that Institution.

I hasten to apprise you of this appointment, and to request that you will have the goodness, with as little delay as may consist with your convenience, to intimate to me your determination in regard to it.

With great respect and esteem,

Yours,

Rev. W. H. De Lancey.

N. BIDDLE.

In pursuance of a desire to accept the very honourable appointment, thus unanimously conferred upon me, without any solicitation on my part, I have determined, upon serious deliberation, to lay my resignation, after the 15th of September next, of the office of an assistant minister of the united churches, before the rector and vestry, and to solicit their acceptance of it.

In taking this step, involving a rupture of the pastoral connexion, which for more than six years has so happily subsisted between the united churches and myself, I deem it a very great mitigation of the painful feelings attendant on the measure, that I shall still reside among those from whom I have experienced so much kindness, and be able to maintain that affectionate intercourse with them, which has been to me the source of so much satisfaction and happiness.

It is expected, I believe, that I should give an exclusive devotion of my time and labours to the duties connected with the university, which will commence on the 15th of September; and you will perceive in the communication from the board, that an immediate answer is expected, respecting my acceptance of the offered station. This answer, it will of course be impracticable for me to give, until apprized of the result of the present application to the vestry to accept the resignation, which is herewith respectfully tendered, by

Their affectionate minister,

And obedient servant,

W. H. De LANCEY.

The foregoing communication being read, Mr. Binney offered the following resolution, which was unanimously adopted:

Resolved, that the resignation of the Rev. Mr. De Lancey be accepted ; and that a committee be appointed to prepare and report to vestry a fit expression of their regret for the dissolution of the pastoral connexion between the Rev. Mr. De Lancey and the united churches.

Messrs. Binney, Meredith and Smith were appointed the committee.

September 10. "The following report was presented and read :

The committee of vestry appointed to report a fit expression of their regret for the dissolution of the pastoral connexion between the Rev. William H. De Lancey and the united churches, Report, that in their opinion it is due to the Rev. Mr. De Lancey, to record upon the minutes of vestry, an expression of respectful and affectionate attachment to him, and of their sincere wishes for his success and happiness, in the Chair of Provost of the University of Pennsylvania, to which he has been unanimously elected. During the whole period of this gentleman's connexion with the united churches, he has been distinguished by his piety, his eloquence, his zeal for the advancement of religion, and his ardour in the cause of the Protestant Episcopal Church in the diocese of Pennsylvania. He

has consequently been regarded with singular affection and respect, by the members of the united churches, and has rendered eminent service to the church at large. It is impossible to part with such a minister, without deep regret, of which however it is an alleviation, that his talents are to be devoted to the cause of learning and piety, in the liberal education of youth, and that the united churches may occasionally receive the benefit of his counsel, from their own pulpits.

Resolved, that the accounting church warden be requested to communicate to the Rev. Mr. De Lancey a copy of the preceding resolution.

Signed,

HORACE BINNEY.

WM. MEREDITH.

DANIEL SMITH.

Whereupon, on motion, the foregoing resolution was unanimously adopted."

October 17. "A petition signed by a number of members of St. James's Church, praying vestry to take such measures as they may deem proper to ascertain whether, and upon what just and equitable terms, St. James's Church may be erected into a separate corporation, was presented, read and referred to

Messrs. Nicklin, Pratt, Bringham, Ingersoll, Meredith, Miller, Lowber, Read and Comegys."

December 3. "Mr. Nicklin presented the report of the committee, to whom was referred the petition for erecting St. James's Church into a separate corporation, approving a plan for the separation of that church, accompanying the report."

December 10. "On motion, the vestry proceeded to the consideration of the report of the committee on the petition for the separation of St. James's Church."

The plan of separation, recommended by the said report, "was then considered by articles and sections, and after various amendments made therein, was adopted. The plan, as adopted, is as follows :"

PLAN FOR ERECTING ST. JAMES'S CHURCH INTO A SEPARATE CORPORATION.

ARTICLE I.

St. James's Church shall be separated forthwith from the united churches, and shall constitute a separate corporation, of which the organization shall be as follows :

SECTION 1. The corporate style shall be "The Rector, Church Wardens, and Vestry-men of St. James's Church in the City of Philadelphia," who shall have the same corporate powers as are now vested in the present corporation, so far as the same shall be applicable.

SECTION 2. The present Rector of the united churches shall be the rector of St. James's Church, with the same power and authorities as in the present charter.

SECTION 3. The rules and statutes of the united churches as they now are, shall be the rules and statutes of the said new corporation, so far as the same are applicable, until the same shall be duly altered.

ARTICLE II.

The following property shall be conveyed to the corporation of St. James's Church, together with all deeds and muniments of title relating thereto, viz.

1. The church and lot of ground on Seventh street.

2. The lot of ground at the south east corner of the burial ground in Arch street, conveyed to the united churches, by Sarah Twells, by deed, dated the 29th day of March, A. D. 1816 ; together with convenient access thereto for funeral processions through the said burial ground ; which said lot of ground shall forever hereafter be used exclusively as a burial ground for the Corporation of St. James's Church, and for no other purpose whatever.

The members of St. James's Church, at the time of this separation, shall have, so long as they continue members thereof, the same right of burial in either of the burial grounds now belonging to the united churches, as they have according to the existing by-laws of the united churches, at the time of the said separation ; which right shall also be enjoyed, during the membership of such persons, by their children under the age of 21 years, and by their unmarried daughters of whatever age, residing with them. And upon the burial of any member of St. James's Church in either of the said burial grounds, the rector or

other minister of St. James's Church shall have the right of officiating at the interment.*

The owners of vaults in either of the said burial grounds, being members of St. James' Church, and the members of their respective families, shall at all times have the right of burial therein, upon the same terms as if they were at their decease, members of the church to which the ground may appertain.

ARTICLE III.

The Corporation of St. James's Church shall pay quarterly to the present rector, one equal third part of his present salary, which shall not be altered except at a joint meeting of the vestries of the said church, and of the other two churches, and by the vote of a majority of the vestry-men thus assembled; which joint meeting shall not be called, except upon notice to the vestry-men of St. James's Church, as well of the time and place of the said meeting, as of the object thereof, ten days previous thereto.

ARTICLE IV.

SECTION 1. The church records of the present united

* That the intention of this paragraph might be more clearly expressed, it was, December 12th, "Resolved, that the second article of the said plan be so amended, as that the second paragraph of the second section shall read as follows:

The members of St. James's Church at the time of this separation, and their widows, and all the children of such members, shall have the same rights of burial in either of the burial grounds now belonging to the united churches, as, agreeably to the existing by-laws and statutes of the united churches, at the time of this separation, they would have had respectively, had this separation not taken place. And upon the burial of any member of St. James's Church, in either of the said burial grounds, the rector or other minister of St. James's Church shall have the right of officiating at the interment."

churches, shall at all times be and remain in the possession of the Corporation of Christ Church and St. Peter's Church, who shall have the same power to certify copies thereof, with the like effect as the same can now be certified by the corporation of the united churches; and free access to the same, for the purpose of examining and making extracts and copies, shall always be permitted to the Corporation of St. James's Church, or their authorized agent.

SECTION 2. The Corporation of St. James's Church shall have the same right of access, for its officers and members, to the library called Christ Church Library, as the officers and members of the said church now have.

ARTICLE V.

The Corporation of St. James's Church shall become responsible for one-third of the present debt of the united churches.

The above plan was submitted to the holders of pews and sittings, in their respective churches, on Monday, the 22d of December, 1828, when the following appears to have been the result.

IN CHRIST CHURCH.

For the plan of separation, 63 votes, representing 123 sittings.

Against it, 44 votes, representing 98 sittings.

IN ST. PETER'S.

For the plan, 89 votes, representing 226 sittings.

Against it, 3 votes, representing 22 sittings.

IN ST. JAMES'S.

For the plan, 126 votes, representing 371 sittings.

Against it, 18 votes, representing 48 sittings.

A memorial to the legislature was accordingly prepared, praying them to pass an act for carrying into effect the plan of separation; and such act was passed the 5th of February following.

1829.

February 14. At a meeting of the vestry of the united Episcopal churches of Christ Church and St. Peter's Church in the city of Philadelphia, held agreeably to notice at the rector's house, on Saturday evening, the 14th of February, A. D. 1829; present, the rector, the church wardens, and Messrs. Wayne, Pratt, Bringhurst, White, Tryon, Nicklin, Miller, Percival and Lewis.

A duly certified copy of an act of the legislature of this commonwealth, entitled "An act

for erecting Christ Church and St. Peter's Church in the city of Philadelphia, and St. James's Church in the same city, into two separate corporations," passed the 5th of February, 1829, was submitted to vestry, whereby it is, among other things, declared and enacted, "That the right reverend William White, rector, Horace Binney and William Meredith, church wardens, and Caleb P. Wayne, Henry Pratt, George Bringham, Thomas H. White, Joseph Cooper, George Tryon, Philip H. Nicklin, Daniel Smith, Joseph Sims, John Miller, Jr., William Phillips, Joshua Percival, Joseph R. Ingersoll and Lawrence Lewis, vestrymen, shall form, and they are hereby declared to be, a body politic and corporate, by the name, style, and title of 'The rector, church wardens and vestrymen of the united Episcopal churches of Christ Church and St. Peter's Church, in the city of Philadelphia,' with the same powers, rights, authorities and privileges, which were possessed and enjoyed by the said two churches under their original charter from the late proprietaries of Pennsylvania, before the building of the said St. James's Church, and before the passing of the act of the nineteenth day of March, A. D. 1810, entitled 'An act enlarging and altering the charter, of the rector church

wardens and vestrymen of the united Episcopal churches of Christ Church, and St. Peter's Church, in the city of Philadelphia, in the province of Pennsylvania,' and for other purposes therein mentioned."

1831.

June 1. The Rev. Dr. Kemper, (now Bishop Kemper,) having been elected rector of St. Paul's Church, Norwalk, Connecticut, tenders his resignation as assistant minister of the united churches, having held the office more than twenty years. He preached his farewell sermon on Trinity Sunday, May 29th.

"On motion of Mr. Binney, the following resolutions, being considered, are unanimously adopted :

Whereas the Rev. Jackson Kemper, one of the assistant ministers of the united churches, has tendered to vestry the resignation of his office, he having been elected rector of St. Paul's Church, Norwalk, Connecticut :

Resolved, that Dr. Kemper's resignation be accepted ; and that the rector be requested to express to him the sense which the vestry entertain of his services during the term of their connection, a period of more than twenty years, in which these churches have witnessed in Dr.

Kemper an example of unvarying devotion to the duties of the sacred office, of untiring zeal in their conscientious discharge, and of the cheerful surrender at all times of his personal ease and convenience, to the welfare of the united churches.

The vestry part with Dr. Kemper, with sentiments of affectionate respect, and pray that the blessing of heaven may attend him personally, and prosper his labours in his new connection.

Resolved, that as a mark of the esteem of the united churches for Dr. Kemper, the accounting warden be instructed to pay him the sum of five hundred dollars, in addition to his salary for the accruing quarter."

"Resolved, that a committee of six be appointed to consider the expediency of filling at this time the vacancy in the office of assistant minister occasioned by the resignation of the Rev. Dr. Kemper. Messrs. Binney, Hutchins, Nicklin, Meredith, Miller and J. S. Smith, were appointed.

"Resolved, that the same committee be authorized and instructed to consider and report as to the expediency of a separation of the churches, and if it shall be deemed expedient, to prepare and report a plan for that purpose.

June 17. "The committee report their opinion that a separation of the churches is expedient; and in obedience to their instructions, they report a plan and resolution for carrying it into effect."*

November 16. "The wardens report the votes of the congregations of the churches on the question of their separation, received agreeably to a former resolution of vestry, from which it appears that in Christ Church there were 66 votes in favour of that measure, and none against it; and that in St. Peter's Church, there were 74 votes in favour, and 5 votes against it. It is thereupon resolved, that Messrs. Binney, J. S. Smith and Wheeler, be a committee to prepare and report to vestry a memorial to the legislature, and a bill for carrying into effect the separation of these churches."

An act for erecting the two churches into separate corporations was passed in January following.

1832.

January 25. At a meeting of the members of the late vestry of the united churches of Christ Church and St. Peter's, held at the house of the

* See Appendix.

rector of the said churches, “Mr. Meredith, the late accounting church warden, communicated to the meeting an act of the honourable legislature, entitled ‘An Act for erecting Christ Church and St. Peter’s Church in the city of Philadelphia into separate corporations,’ approved by the governor on the day of January, instant, which had been passed agreeably to a memorial which had been presented to the legislature to that effect.

“The members of the late vestry in their recording of this act, look back on the proceedings of the said churches during the more than seventy years of their union, (having been for nearly sixty years under the spiritual guidance of their present rector, the Right Reverend William White, for nearly fifty-three of which he has filled that office,) with gratitude to Almighty God for the uninterrupted harmony by which their union has been distinguished.

“It is an additional satisfaction to them, that the separation now taking place, has not been occasioned by unpleasant feelings or by discontent in any, but has been produced by the conviction, that in distinct corporations the interest of the churches will be most effectually promoted.

“Accordingly, while they resolve themselves

into two vestries, agreeably to the provisions of the act, it is with prayer to Almighty God, that in their characters of two churches, there may be a continuance of the blessing hitherto vouchsafed to them in union."

The two churches being now erected into separate corporations, by the act above named, an election of vestrymen was holden in Christ Church, "Agreeably to charter and ancient usage," on Easter Monday, April 23, 1832; and in the afternoon of the same day, "the vestry-men chose Henry I. Hutchins to be one of the church wardens, and the rector chose Horace Binney to be the other church warden."

April 30. "The Sunday collections of box-money in the church were agreed to be abolished."

June 6. "Resolved, that the office of clerk be abolished, on the 10th day of July next."

June 29. The Rev. John W. James, rector of Christ Church, Meadville, is elected an assistant minister, "during the lifetime of the present rector, and until the Easter Monday following his decease."

Mr. James accepted, and entered on his new duties the September following.

November 7. The Rev. Dr. Abercrombie tenders his resignation as assistant minister of

Christ Church, which is accepted. He had held that office more than thirty-eight years; having been elected to it in June, 1794. The vestry voted to the Rev. Dr. Abercrombie, on his resigning his charge, an annuity of six hundred dollars for life; and St. Peter's Church did the same.

1834.

March 1. A three story building on Hartung's alley, (now Le Grange street) adjoining the north west corner of the church ground, is rented by vestry for a term of years, from the 1st of March, 1834; and fitted up for the use of the Sunday schools.

May 7. "The committee appointed on the 7th April last, on the subject of altering the galleries, &c., report, that they have given diligent attention to that object, and submit for consideration of vestry the following letter* from Mr. Thomas U. Walter, architect, received in answer to their inquiries.

"Resolved, that the committee be continued, and that they be authorized to alter the galleries, by the introduction of slip pews; and to remove the organ back, in such manner as may appear most advisable." Nothing further appears to have been done by this committee until January, 1836.

* See Appendix.

1835.

June 3. A committee of vestry is appointed to have ten or more vaults constructed in the burial ground on the corner of Arch and Fifth streets.

June 25. "On motion of Mr. Binney, the following preamble and resolution were adopted; Whereas it is deemed expedient to erect a new organ in Christ Church, of sufficient power for the church, and of such workmanship and materials as to insure durability, Resolved, that the committee on music be authorized to enter into contract for such an organ, and that they be authorized to dispose of the present organ for such price as they deem proper, to be applied in part to the payment of the new organ."

For a particular account of the instrument which was purchased by authority of the above resolution, see Appendix.

1836.

January 25. The committee on re-seating the church, taking down and rebuilding the galleries, &c., made a report in favour of adopting certain plans submitted by Thomas U. Walter, Esq., architect. "On motion, resolved, that the committee be authorized to carry into

effect the plans reported by them." The improvements were commenced in June following.

February 12. A letter was laid before the vestry, from Miss Sarah Hutchins, together with the title deeds for a ground rent for $\$1066\frac{2}{3}$ principal, or $\$64$ per annum, together with one year's interest due on the same, a donation from her to Christ Church; "which," she says, "I give to this venerable church in consequence of my strong attachment to it. This gift to be disposed and taken care of by the vestry, so as to promote the best interests of the church. I request this gift to form the basis of a school fund under the hope, by the blessing of God, that it may in time, with the assistance of other gifts to the same fund, enable the church to own a suitable place for the schools of the church." The vestry passed a vote of thanks to Miss Hutchins, for her very munificent gift.

June 1. The largest, or tenor bell in the chime, fell during the winter of 1834-5, and was broken; it was therefore necessary to have it sent to England, to be recast at the same foundry in London, where it was originally made, more than eighty years before. The treble bell was sent out with it, to enable the founder to give the new bell the proper

tone. They had now been returned, and placed in the steeple ; and the committee, to whom the matter was entrusted, “congratulate the vestry and congregation on the success of Thomas Mears, of London, in giving us a bell, handsome in shape, and superior in tone to the old bell.” The committee also “state to vestry, the good feeling and interest manifested to our church and city, by Messrs. Harrold & Sons, of Birmingham, and Messrs. Thomas and John D. Thornly, of Liverpool, in their correspondence ; obtaining the permission of the British government for importing and exporting, to and from England, the two bells free of duty ; receiving and forwarding, and having the broken one re-cast, without any charge of commissions, or interest on advances. The whole amount of expenses, from the taking down, to the being replaced in the steeple, is about \$375.”

July 17. The venerable Bishop White, rector of Christ Church, St. Peter’s and St. James’s, departed this life, in the 89th year of his age. The interesting circumstances attending his decease, are thus narrated by his biographer, the Rev. Dr. Wilson.

“On Sunday, the 17th of July, between eleven and twelve o’clock, A. M., during the morning worship of the church, and soon after the prayer had as usual been offered for him, and probably

at the very time when, from some of the churches, it was ascending on his behalf before the throne of God, surrounded by his own family, composed of his son, his only surviving child, and his grand-children, who had paid to him unwearied attention, (his other friends who were usually with him having gone to attend the public worship,) he expired without a sigh or groan, so calmly, that the period of his dissolution could not be marked by his attendants.*

“On the day of his funeral, there was voluntarily a general suspension of business. In particular, the stores were for the most part closed in the streets through which the procession was to pass, as were many also in other parts of the city. The public authorities, the various literary, charitable and religious bodies, the clergy and members of the different christian churches, united in paying respect to his memory. And the good order and silence of the many thousands who thronged the streets, besides the great number composing the funeral procession, were a striking manifestation of the public sentiments.”†

* The bishop's death took place at his dwelling-house in Walnut street, No. 89, above Third street. It had been his residence since his return from England, in 1787, after his consecration; more than fifty years.

† Rev. Dr. Wilson's Memoir of Bishop White, p. 267, 268.

The following account of the funeral solemnities, is taken from "The Missionary," a religious journal of that day, published in Burlington, New Jersey.

FUNERAL OBSEQUIES.

The funeral of Bishop White took place, from his late dwelling, 89 Walnut street, on Wednesday morning, July 20, 1836. The arrangements were admirably directed by Isaac Roach, Esq., of St. Peter's Church.

The procession formed but a small part of the immense concourse of persons who were collected to pay their last tokens of respect to the deceased and universally beloved bishop. It has been estimated that upwards of twenty thousand persons were congregated to participate in the mournful rites of the occasion.

The following was the order of the procession,—

Sextons.

Rev. Dr. De Lancey, Rev. Messrs. Sheets and James,
as the officiating Clergy.

Bishop of the Diocese.

Rev. Mr. Bull,	$\left\{ \begin{array}{c} \text{Pall Bearers.} \end{array} \right\}$	$\left\{ \begin{array}{c} \text{B} \\ \text{i} \\ \text{e} \\ \text{r} \end{array} \right\}$	$\left\{ \begin{array}{c} \text{Pall Bearers} \end{array} \right\}$	Rev. Dr. Abercrombie,
Rt. R. Dr. M'Coskry,				Rt. Rev. Dr. Kemper,
Rt. Rev. Dr. Doane,				Rt. Rev. Dr. Bowen.

Family.

Physician to the Family.

Clergy of the Protestant Episcopal Church, as Mourners.

Wardens of Christ Church, St. Peter's and

St. James's, as Mourners.

Vestrymen of the same, as Mourners.

Standing Committee of the Diocese of Pennsylvania,
as Mourners.

The Clergy of various Denominations.

Wardens and Vestrymen of the Protestant Episcopal
Churches.

Candidates for Holy Orders.

Trustees and Faculty of the University of Pennsylvania.

Governor of the State of Pennsylvania.

Judges of the United States and State Courts.

American Philosophical Society.

Mayor, Recorder, and Aldermen.

Select and Common Councils.

Protestant Episcopal Academy.

Society for the Advancement of Christianity in
Pennsylvania.

Protestant Episcopal Diocesan Sunday School Society.

Bishop White Prayer-book Society.

Philadelphia Bible Society.

Prison Discipline Society.

Pennsylvania Institution for the Deaf and Dumb.

Institution for the Blind.

Philadelphia Dispensary.

Other Institutions with which the Bishop was connected.
Episcopalians.

Citizens.

Large numbers of the Episcopal clergy were in attendance. We noticed among them, many from the towns in the immediate vicinity, and also from New York and Baltimore. The Right Rev. Bishops Bowen of South Carolina, Onderdonk of Pennsylvania, Doane of New-Jersey, Kemper, Missionary Bishop for Missouri and Indiana, and McCoskry of Michigan, were present. The Right Rev. Bishops Bowen, Doane, Kemper, and McCoskry, at-

tended as pall-bearers, assisted by the Rev. Dr. Abercrombie and the Rev. Mr. Bull, two of the oldest presbyters present.

All the Episcopal Clergy were habited in their official robes and attended as mourners. A large number of the city clergy wore, in addition to their robes, a black scarf as a badge of mourning. Besides the clergy of the Episcopal church, there were collected a great number of ministers of other christian denominations. Nearly the whole of the church was filled with the clergy and vestries of the various churches.

The procession having arrived at Christ Church, where the services were to be performed, the body of the venerable man was placed in the middle aisle before the chancel. The church, which was undergoing repairs, had been arranged with great propriety and fitness, under the direction of a committee of the vestry, for the solemnities of the occasion, and was hung with the sable habiliments of wo. Indeed, the effect was heightened by the partially dismantled state in which the building was, as harmonizing with the scene; while the substitution of benches for the high and inconvenient pews, afforded greater accommodation to the numerous audience, which it displayed to the best advantage. The introductory sentences were read by the Rev. Mr. Sheets, the services in the church were conducted by the Rev. Dr. De Lancey, and a sermon was preached by the Rt. Rev. H. U. Onderdonk, from the 1st Job, 8th : "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" After the sermon was delivered, the procession proceeded to the family vault of the bishop, in the grave-yard adjoining the Church, where the body of the lamented patriarch was returned, "earth to earth, ashes to ashes, dust to dust," to slumber till

the morning of the resurrection. The service at the grave was performed by the Rev. Mr. James, assistant minister of the church.

On the day after the bishop's decease, a meeting of the clergy in Philadelphia and the vicinity, was held in St. Stephen's church, at which, with those of the city, were present, the bishop of New Jersey, the Rev. Professor Turner, of New York, and the Rev. Mr. Russell of Delaware. The bishop of the diocese presided. Resolutions of condolence with the family were passed ; as also to attend the funeral as mourners, and to wear crape on the hat, and crape scarfs in the desk for six months. Resolutions of condolence, on the part of the bishop and clergy of New York, assembled at an episcopal visitation, at Rye, and from several of the vestries in the neighbouring dioceses, have already come in ; in all which cases, we observe the determination to hang the churches with black. St. Mary's Church, in this city, was clad in mourning weeds, on the Sunday following, when Bishop Doane preached a sermon in commemoration of the senior of our church, from Proverbs iv. 18. "*The path of the just is like the shining light ; which shineth more and more unto the perfect day.*"

July 21. The Rev. John W. James, the assistant minister, was this day unanimously elected rector of Christ Church, but survived his venerable predecessor only four weeks. While the church was undergoing repairs, Mr. James embraced the opportunity of visiting his family and friends at the west, and had reached Huntingdon, upon the canal, on his way to

Pittsburgh, when he became so ill that he was taken to an inn, where he died, on Sunday morning, August 14th, 1836. On receiving intelligence of his death, a special meeting of the vestry was called, and resolutions were passed expressive of their deep sorrow for the sudden bereavement which the church had sustained, and their high estimation of the piety, talents, zeal and devotedness of their late estimable rector. His remains were removed from Huntingdon to Philadelphia, by order of the vestry, in conformity with his dying request, and deposited in a vault upon the north side of Christ Church yard, near the tomb of Bishop White.

December 7. The committee on the repairs and improvements of the church, report, that the work is now completed, and that divine worship was held in the church on Sunday, November 27th, the Right Rev. Henry U. Onderdonk, D. D. bishop of the diocese, officiating morning and afternoon.

They further report, that the whole interior of the church has been repaired, the walls and ceiling re-plastered, the floors, galleries, stairs and pews made entirely new ; the wood work, walls and ceiling, painted in the best manner ; the aisles, stairs and passages, covered with carpets ; the pews lined and stuffed with curled

hair; and two furnaces constructed under the west end of the church; and that the whole work has been done as near the plan directed by the vestry as practicable.

The committee on repairs, &c. were Moses Kempton, John White, Ellis Clark, and Bankson Taylor, Esqrs.

1837.

February 2. At a meeting of the vestry this day, the death of Mr. Bankson Taylor having been announced, it was "Resolved, that this vestry hold in grateful remembrance his active and useful services as a vestryman of this church, and sympathize with his family in the loss they have sustained."

March 6. At a special meeting held this day, "the committee appointed to nominate to vestry a suitable person as rector of this church, report the Rev. Benjamin Dorr of New York, as a suitable person for that high and important office. On motion, Resolved, that a special meeting be called for Thursday afternoon, 9th instant, at 4 o'clock, for the purpose of going into the election of a rector."

March 9. "On motion, Resolved, that the vestry do now proceed to an election of rector for this church, (the notices having stated that

the meeting was convened for that purpose,) the tellers report, on counting the votes, that there were ten (the whole number now constituting this vestry,) voting for the Rev. Benjamin Dorr, of New-York, now secretary and general agent of the domestic committee of the board of missions of the protestant Episcopal church; he is therefore declared unanimously elected rector of this church."

"Resolved, that a committee be appointed to proceed to Baltimore, to meet the Rev. Mr. Dorr, who is to be there by appointment on the 12th instant, and inform him of his election, and solicit his acceptance." Messrs. Kempton and Nicklin were appointed the committee.

March 25. "The committee appointed by vestry to go to Baltimore to meet the Rev. Benjamin Dorr, and to notify him of his election to the office of rector of Christ Church, report, that they went to Baltimore on the eleventh instant, and found that the Rev. Mr. Dorr had changed his arrangements, and gone to Virginia; but understanding that a letter would reach him at Richmond, they wrote to him in that city, informing him of his election and of the proceedings of the vestry in that matter. A copy of the committee's letter accompanies this report."

Baltimore, March 12th 1837.

Rev. and Dear Sir,

You will fully appreciate the feelings of anxious concern, and deep religious responsibility, with which the vestry of Christ Church have endeavoured to fulfil the duty of selecting a successor to the late pious and venerable Bishop White, who filled the office of rector of that church for so many years ; of whom, and also of his excellent assistant and successor, the church was last year deprived by death.

For some months, the congregation have been without the aid and comfort of a visible shepherd, and have anxiously awaited for the good time when their heavenly Father would vouchsafe to send them a faithful minister, to lead them in the way of holiness.

The vestry, impressed with the belief that your religious, intellectual, and moral, qualifications are such, as eminently to qualify you for that holy office, and believing also, that the hearts of the congregation are ready to receive you, did, on the 9th instant, unanimously elect you rector of Christ Church, Philadelphia.*

We annex the proceedings of vestry in relation to your election, and earnestly request of you an early and favourable answer to our letter.

We remain, reverend and dear Sir, with the most sincere respect and affection,

Your friends and servants,

MOSES KEMPTON.

PHILIP H. NICKLIN.

To the Rev. Benjamin Dorr,
at Richmond, Va.

* That part of the Committee's letter which relates to salary, and other pecuniary matters, is omitted.

“ This morning, the committee had the great satisfaction of receiving from Mr. Dorr, a letter, communicating, in very gratifying terms, his acceptance of the office of rector of Christ Church ; which letter accompanies this report.”

New York, March 23d, 1837.

Gentlemen,

Your letter of the 12th inst., informing me of my election to the rectorship of Christ Church, Philadelphia, and enclosing the proceedings of the vestry in relation to the same, was received by me in Richmond, Va. ; and I hastened home, without delay, that I might have an opportunity of consulting my friends, and especially my esteemed diocesan, on a matter of such vast importance. After weighing the whole subject, with great deliberation, and with the advice of those whose judgment I am bound to respect, I consider it plainly my duty to accept the invitation thus tendered me through you : and I beg you will communicate this my acceptance to the other members of your vestry. I humbly hope that the Spirit of my Divine Master has guided me to a right decision ; and that I may not be an unprofitable labourer in that field, in which the pious and venerable Bishop White laboured successfully for so many years, and where my very dear friend, the lovely and beloved James, finished his brief but bright career.

I will not attempt an expression of the feelings with which I look forward to this new and interesting connexion, with a people, who are as yet strangers to me, and to whom I am almost entirely unknown. My earnest prayer, in which I know you will cordially unite, is, that neither

people nor pastor may have cause to regret that so solemn a tie was ever formed. On their kindness and indulgence I confidently rely; and to Him who has promised to be with his ministers always, even unto the end of the world, I would humbly look for all grace and strength, to fulfil the duties of this high and holy trust.

It will take some weeks to fulfil my present official engagements, and to make the necessary preparations for the removal of my family to your city; I would therefore name the first Sunday in May, as the earliest day in which I may be expected to enter on my new charge. I think I can be with you then, and remain with you until the annual meeting of the Board of missions, in June; when I shall resign to them the office I now hold.

Next week I return to Baltimore, to fulfil my appointment there, on the 2d of April; and hope to stop a day in Philadelphia, either going or returning, when I hope to have the pleasure of seeing you. In the mean time, I am,

very respectfully, and affectionately, yours,

BENJAMIN DORR.

MOSES KEMPTON.

PHILIP H. NICKLIN. Esqrs.

Committee of the vestry of Christ Church, Philadelphia.

“Ordered, as the election of the Reverend Benjamin Dorr is now consummated, that his acceptance of the same be published to the congregation, on Sunday next, from the desk, in conformity to the by-laws.”

April 26. “On motion, resolved, that the Right Reverend Bishop of this diocese be requested to appoint a time for the institution of

the Reverend Benjamin Dorr, who has been elected rector of this church.

“On motion, resolved, that the wardens be appointed to confer with the bishop on the subject.”

On Ascension day, Thursday, May 4th, 1837, Mr. Dorr was instituted into the office of rector of Christ Church, by the Right Reverend Henry U. Onderdonk, D. D. Bishop of the Diocese of Pennsylvania. A large number of the clergy were present, standing without the rails of the altar, and with the wardens, Moses Kempton and Philip H. Nicklin, Esqs., standing on the right and left of the altar, without the rails, as the rubric directs, took part in the interesting services. Morning prayer was read by the Rev. William H. De Lancey, D. D., rector of St. Peter's Church; the keys were presented in the name and behalf of the church, by Moses Kempton, Esq., and the sermon was preached by the bishop. The communion was afterwards administered by the rector, assisted by the Bishop and the Rev. Dr. De Lancey. Every part of the church was filled with an attentive audience.

The whole services of the day were very impressive; and were rendered the more interesting from the fact, that this was the first time the

office of institution had been performed in Christ Church; the former incumbent having been elected rector, many years before this office was framed.

June 17. The vestry pass a resolution, that it is expedient to repair the exterior of the church, paint the steeple, &c., and put a metallic covering on the roof.

September 6. A committee is appointed to superintend the erection in the church, of a tablet, which the ladies of the congregation had procured, to the memory of the Rev. John W. James, the late rector.

October 11. A plan for systematic collections in church was submitted to the vestry by Mr. Binney, and unanimously adopted. The rector was requested to write an address, to be printed with the plan, and distributed among the congregation.

The address and plan are as follows:

TO THE CONGREGATION OF CHRIST CHURCH.

Dear Brethren,

Ever since I was settled as pastor over you, it has been a subject of anxious thought, in what way you could best fulfil that apostolic precept, "As we have opportunity, let us do good unto all men, especially to them who are of the household of faith." How to afford you this "opportunity" of contributing of your worldly substance, to the various

institutions and enterprises of the church which claim your aid, so as best to promote your own spiritual welfare, at the same time that you were relieving the necessities of your brethren, was the inquiry which pressed most seriously on my mind. Separate collections made for each individual church object, besides being so frequent as to become troublesome, have never answered the end designed. The amount contributed in this way has been so very small, and liable to so many fluctuations, that our religious and benevolent institutions have been greatly paralyzed in their efforts, and sometimes have been compelled to suspend their operations altogether. On this account it has been recommended "that the contributions of the members of the church be made, as far as shall be convenient, upon some plan of systematic charity; that their effect may be the greater, and that their continuance may be the more relied on." Agreeably to this recommendation, and from a full persuasion of its importance and necessity, the churches generally throughout the United States are adopting plans of systematic charity, and the result has shown, that this is the only true method of affording to our religious institutions a certain, steady, and permanent supply of funds. Having deliberately and carefully weighed the advantages of such plans as have fallen within my own observation, the following was submitted to the vestry, and, meeting with their unanimous approbation, is now affectionately and earnestly commended to your regard.

PLAN.

1. The collections in the church shall be made four times in each year for church objects; namely, in the months of October, January, April and June.
2. The proceeds of the October collection shall be appro-

priated to Sunday school purposes, parochial, diocesan, and general.

3. The proceeds of the January collection shall be appropriated to missionary purposes, diocesan and general.

4. The proceeds of the April collection shall be appropriated to the church societies, for the distribution of bibles and prayer books, for education, and for the general seminary.

5. The proceeds of the June collection shall be appropriated to the episcopal and convention funds, to aiding new churches, and to parish objects.

6. The moneys raised by these collections shall be deposited with the accounting warden: they shall be apportioned among the different objects, by the rector and a committee of vestry appointed for that purpose; and the accounting warden shall pay over the same upon the order of the rector and chairman of the committee.

7. The said warden shall also receive all moneys sent to him by members of the congregation, or others, for objects of charity prescribed by the donor, which shall be applied by the rector and said committee accordingly; or if general donations be made without prescribing the object, they shall be applied by the rector and said committee to such church objects as they may deem most fitting.

8. On all occasions of collections in the church, a sermon or an address shall be delivered, explanatory of the objects for which the collection is to be made.

9. An annual statement of the amounts thus contributed and disbursed, shall be reported by the rector to the diocesan convention, and shall also be made known to the congregation.

10. Collections for the relief of the poor shall be made by order of the vestry whenever occasion shall require.

The above plan, in its most essential features, was first introduced among his own congregation, by my reverend brother,* the rector of St. Peter's Church, and after a year's trial, it has been found to work well. As a proof of its efficiency, the following facts are submitted. The average amount of all the collections in that church, for three years preceding the introduction of this plan, was less than \$500 per annum ; while each quarterly collection for the past year has more than averaged that sum. The first quarterly collection, in January, was \$540 ; the second, in April, \$542 ; the third, in June, \$404 ; the fourth, in October, \$570 ; making a total amount of collections in the church, in one year, by this systematic mode, of \$2056. Besides the church collections, there was sent to the accounting warden, as treasurer for these objects, at different times, between three and four hundred dollars, to be apportioned by the vestry in accordance with the provisions of this plan.

Here, then, we have the most satisfactory evidence that the system is a good one. And can we doubt, dear brethren, that it may be made equally efficient among ourselves ?

The advantages of the plan are these :—

1. It is perfectly *simple* ; possessing all the benefits of an organized society, without the evils too often attending its complicated machinery. It, in fact, makes the parish itself the society ; and embraces every individual in it, old and young, rich and poor.

2. It brings *all the institutions of the church* before the congregation, and enables them to contribute something to each of them ; while any person is at liberty to show his preference, by contributing more liberally to some than to others.

* The Reverend Doctor De Lancey.

3. It enables each one to contribute *according to his ability*, and *as he is disposed in heart*, without ostentation, and without the possibility of invidious comparisons. The poor widow casts in her *two mites*, while the rich man casts in of his *abundance* ; and no eye regards it but His, who seeth the heart, and who looketh not at the amount of our charities, but at the motive which prompted them.

4. It secures a *steady, permanent supply*, to the treasury of the Lord ; instead of that fitful, changeable, and uncertain support, which depends on occasional contributions and direct personal appeals.

5. "It casts upon your pastor and his people," as my reverend brother, to whom we are indebted for this plan, justly observes, "the obligations of their appropriate spheres. It belongs to him to urge the motives of duty, and the true principles of benevolence in these matters, upon all the congregation ; to unfold and explain the several objects of christian enterprise in which the church is engaged ; and to set before you their respective claims, with all such information in regard to them, as may excite you to an intelligent and liberal support of our church institutions. It belongs to you, my brethren, remembering your obligations to the most High God, and His Son our Saviour Jesus Christ, to cherish the spirit of benevolence in your hearts ; to display it in your conduct ; and both individually and as a parish, with the other churches in the land, to bear your full share in sustaining the church of Christ in her efforts to promote the glory of God and the salvation of men."

It will be perceived that by the above plan, *all members of the congregation*, "young men and maidens, old men and children," are to consider it a privilege to give *something* for the objects here proposed. It is also hoped and expected, that each one will give *as he is able* ; the rich

contributing of their abundance, and the poor of their penury. The apostolic injunction is, that each one give AS GOD HATH PROSPERED HIM. Nothing can be more just and equitable than this rule. It is applicable to all persons, at all times, under all circumstances. That bountiful Being from whom all blessings flow, only requires that we give him back through the persons of our needy fellow-creatures, in exact proportion to the ability which He himself hath bestowed ; he that hath much, to give plenteously ; he that hath little, to do his diligence gladly to give of that little. We are, my christian friends, God's stewards ; the riches or the talents which he hath lent us are not ours, but His ; and for the use we make of them He will hereafter call us to a strict account. It is an acknowledged truth that "None of us liveth to himself;" that "we are not our own ; for we are bought with a price;" and therefore are bound to consecrate, first ourselves, and then our substance, to the bountiful Giver of all good, to our Creator, Redeemer and sanctifier.

Let us keep ever in mind these solemn responsibilities ; and do "whatsoever our hand findeth to do, with all our might." Let us remember those words of the Lord Jesus, how he said, "IT IS MORE BLESSED TO GIVE, THAN TO RECEIVE." As one deeply solicitous that you should in all respects walk worthy of your high vocation, I would affectionately urge upon you, beloved brethren, a conscientious attention to this duty. Knowing that you are to be called upon only four times in each year, for contributions to all church objects of every kind, you will, I trust, give as much on each occasion as your circumstances will allow ; you will give AS GOD HATH PROSPERED YOU, "not of constraint, but willingly ; for God loveth a cheerful giver."

With my fervent prayers that the blessings of Him, "from whom all holy desires, all good counsels, and all

just works do proceed," may rest upon this and upon all our undertakings, and that you may finally attain to the reward of "good and faithful servants" of Christ,

I remain,

Affectionately and truly,

Your friend and pastor,

BENJAMIN DORR.

Philadelphia, October 16, 1837.

1838.

April 20. "The executors of the late Henry Pratt, Esq., having communicated to the vestry certain extracts from his will, bequeathing an annuity of one hundred dollars to Christ Church, for the term of twelve years; an annuity of one hundred and fifty dollars, for the same term, to be applied to the support of the Sunday schools connected with said church; and the sum of three thousand dollars, payable in the bonds of said church; Resolved, that the vestry express to the executors of Mr. Pratt their sense of his bounty to the church, and to the Sunday schools connected with it; and the affectionate respect in which they hold his memory, as a vestryman of this church for many years, a bountiful friend of the church, and its judicious and faithful counsellor, upon all occasions."

September 5. Mr. Kempton presented to

the church an engraved likeness of the late Henry Pratt, Esq., neatly framed, with a request that it might be hung up in the vestry-room, in order that Mr. Pratt, and his bounty, might always be kept in grateful remembrance. The thanks of the vestry were presented to Mr. Kempton for his gift, and the portrait was ordered to be hung up in the vestry-room, as he requested.

The committee on repairs, laid before the vestry a report in reference to a survey of Christ Church steeple, which report will be found in the Appendix.

December 5. The committee "appointed to have the exterior of the church repaired," report, that there had been put upon it "a copper roof of the best quality, and in the most substantial manner;" that "the balustrade is entirely new," and that the urns thereon, "formerly of wood, have been replaced by others similar in design, but of a material inferior only to stone in appearance and durability;" that the flooring at the eight windows, and every projection of the steeple, is coppered; that the whole exterior wood work of the church has been covered with three coats of paint; and that the mitre, vane and balls have had two coats of gilding. The committee say in con-

clusion, that “the magnitude of the repairs has involved an expense much greater than was contemplated before the work was commenced. The strictest economy was observed, with a determination to have every part of the work done in the best and most substantial manner ; that this venerable church may be preserved, for generations yet to come, for the spiritual welfare of those who worship here, and for the honor of our city.” The whole amount of the bills for these repairs was \$7616. 99. The committee consisted of Moses Kempton, James Y. Humphreys, and Job Bacon, Esqs.

1839.

June 5. At a meeting of the vestry of Christ Church, held on the 5th June, 1839, the following communication was laid before the vestry.

To the wardens and vestrymen of
Christ Church, Philadelphia.

Gentlemen : I take the earliest opportunity to inform you, that I have this day declined accepting the office of bishop of the diocese of Maryland, to which, as you are aware, the convention of that diocese, at their late annual meeting, elected me.

After giving the subject my most serious

consideration, with fervent prayers that Divine grace would guide me to a right decision, I feel that it is my solemn duty, as well as my greatest pleasure and privilege, to continue in the station which I now occupy.

With the fullest confidence that you will approve of my decision in this matter,

I remain, very affectionately and truly,
your friend and pastor,

BENJAMIN DORR.

Philadelphia, June 5th, 1839.

The foregoing communication from the rector was referred to a committee, (Messrs. Binney and Nicklin,) to report to vestry suitable resolutions expressing the feelings of vestry on this event.

The report of the committee, and the resolutions of the vestry, at their next meeting, were printed and distributed among the congregation, by order of the vestry. The first resolution is as follows, viz :

“Resolved, That in declining the office of bishop of the diocese of Maryland, the vestry have a perfect confidence, that the rector has weighed the various considerations which ought to have influenced the decision, in a spirit of fidelity to his ministerial duties of every de-

scription; and that they are most happy to learn that he has found they can be reconciled with his affectionate solicitude for the flock which has been confided to him in this parish, and with his continuance in the diocese of Pennsylvania.”

1840.

March 7. At a meeting of the vestry, “the rector represented that a plate, paten and cup are necessary to be added to the communion set of this church, for the more convenient administration of the Lord’s supper; and it having been further represented, that the piece of plate inscribed “Mrs. Sarah Redman to Christ Church communion table, 1825,” and also the large silver vessel, which has no inscription upon it, and the donor’s name is not known, are in their present form entirely useless; it was therefore unanimously agreed, that the rector be authorized to have the piece of plate, presented by Mrs. Redman, converted into a plate and paten, and each of them to bear the inscription, which that piece now bears; that they may remain as memorials of her pious munificence, and be used for the holy purposes for which her gift was originally designed. It was further unanimously agreed, that the rec-

tor be authorized to have the large silver vessel, which has no inscription upon it, converted into a communion cup similar to the one which was presented to Christ Church, by Queen Ann, in 1708, that so it may be usefully applied to the purpose for which its unknown donor designed it; and that this cup be inscribed "Christ Church, Philadelphia."

The rector caused the above named articles to be manufactured by Mr. Thomas Fletcher; who certified, that the paten and plate were made from the identical silver vase presented by Mrs. Sarah Redman; and that the cup was made from the silver vessel without name or date upon it; and that there was no other material used in the manufacture of these articles. For a particular description of the communion plate, see Appendix.

November 26. The remains of General Hugh Mercer, who fell at the battle of Princeton, January 3, 1777, were this day removed, by permission of the vestry, from Christ Church yard, where they had reposed since the revolution; and were taken, with much civic ceremony, to Laurel hill, where a monument had been erected to General Mercer's memory, by the St. Andrew's society.

1841.

April 20. Funeral solemnities were this day celebrated in honour of William Henry Harrison, late president of the United States, who died at the seat of government, on Sunday, April 4th, 1841. On this occasion an immense civic and military procession was formed under the direction of Joseph R. Ingersoll, Esq. chief marshal for the day, in front of Independence Hall, and proceeded from thence, through the principal streets of the city, to Christ Church, where an able and eloquent funeral sermon, from the appropriate words of David, "Man being in honour abideth not,"* was pronounced by the Right Rev. Henry U. Onderdonk, D. D. the bishop of the diocese, at the request of the city councils.

The muffled bells were rung, while the procession was moving. The church was most tastefully hung with the customary habiliments of mourning. As the procession entered the church, the organ sent forth its full deep toned peals. The burial service was read by the bishop; and an efficient choir, under the direction of Mr. Standbridge, the organist of Christ Church, sang several appropriate hymns and anthems. The bishop's discourse was listened to with profound attention; and the so-

* Psalm, xlix. 12.

lemnity which pervaded the vast assembly, told how deeply, how universally, the loss of our venerable chief magistrate was felt and deplored. We doubt not, many went from the house of God, deeply impressed with the truth of the preacher's text, that "Man being in honour abideth not."

CONCLUSION.

Having traced the history of this church, through all its vicissitudes, for the long period of one hundred and forty-six years, it is not without many mournful feelings that the writer brings it to a close. He has been reviewing the labours of his brethren in the ministry, some of whom preceded him more than a century ago, in this portion of his Master's vineyard. Both the ministers and their flocks have gone to render up their respective accounts. To the present incumbent of this ancient and venerable church, the reflection comes with much of pleasing sadness, that some faithful pen may take up and continue this history, long after the hand which records this has mouldered into dust. The church has survived nearly five generations of men; and it will probably survive as many more. And after the lapse of another century, those who shall then be worshipping within its

hallowed courts, will probably review the record of our acts, with the same interest that we now review the acts of those who first reared this goodly structure.

If this history shall serve to awaken any new and hallowed associations, or to deepen those which already exist, it will not have been without its use. There is a chord of tender feeling, which will be found to vibrate in the bosom of every one who reflects, that here so many generations have worshipped, and that, beneath its aisles, and around its walls, the ashes of multitudes of these now repose in peace and safety. To borrow the words of one who well knew how to prize such hallowed associations, and who has expressed his feelings in language admirably suited to the present subject;* “Many, we trust, who frequented its courts in the days of their pilgrimage, were made meet for the worship of a temple, not made with hands, eternal in the heavens. At this sacred font, many of us have been solemnly dedicated to the service of our Creator, and made members of his visible church. Here, we have ratified and confirmed our baptismal engagements. At this altar, we have often

* Rev. Dr. Eaton’s centennial sermon, delivered in Christ Church, Boston, Sunday, December 28th, 1823.

knelt and received the pledges of the Redeemer's love, in the consecrated symbols of his body and blood. Here, when life's silver cord shall be broken, we hope to sleep with our kindred and friends, till the morning of the resurrection, when, at the sound of the last trump, we shall rise to meet the Lord in the air, and to serve him day and night in his temple. Associated with so many impressive and interesting recollections and anticipations, can we fail to regard this sacred temple with the liveliest emotions of veneration and love? Shall we not cherish towards it kindred sentiments with those of the Psalmist, when he exclaimed, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy?"

"Influenced by these sentiments, we shall be solicitous to preserve, as much as possible, this venerable monument of the zeal and piety of former days, from the ravages of time, and to transmit it unimpaired, to posterity. Viewing it as a sacred deposit committed to our trust, not merely for our own benefit, but for that of future generations, we shall be anxious that it may pass from our hands, under circumstances which shall endear it to their affections, and recom-

mend it to their support; bearing the impress of our liberality, and perpetuating the lustre of our example. As a society, we shall study the things that make for peace. The only contention among us will be ‘that of the vine and the olive, which shall bear the most and the best fruit;’ who shall do most to advance the glory of God and the salvation of his fellow-creatures. Sensible that without him we can do nothing, our devout supplications will daily rise to the great Head of the church, who has promised to be with her, even unto the end of the world; that peace may be a perpetual guest within her walls, and prosperity in all her palaces; and, as an evidence of the sincerity of our prayers, the pious resolution of each individual will be, ‘For my brethren and companions’ sake, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek to do thee good.”

We are sure, that every one who reads this history, will sincerely respond to the above sentiments; as he will also yield a hearty amen to the wish, “that this house of prayer may prove, to each one of us, and to the thousands and tens of thousands, who may successively worship within its walls, none other than the house of God, and the gate of heaven.”

SUCCESSION
OF
RECTORS OF CHRIST CHURCH.

REV. MR. CLAYTON.

1695.

The Rev. Mr. Clayton under whose auspices the church was built, was sent out to Philadelphia, by Dr. Henry Compton, Bishop of London, in 1695, through the influence of Dr. Bray, the Bishop's Commissary for Maryland. On his arrival here, Mr. Clayton found not more than fifty persons to make up his congregation, yet in two years it "was increased to seven hundred, and a handsome church erected." He died about two years after his arrival, of a contagious distemper caught in visiting the sick.*

REV. EVAN EVANS, D. D.

1700 to 1718.

Dr. Evans was sent out to Christ Church by the Bishop of London, in 1700, and continued in charge until 1718, when, on account of age

* The life and designs of the Rev. Dr. Bray.

and infirmities, he removed to Maryland, and soon after died there. He is represented as a faithful missionary, and very instrumental in establishing the church in this country.

REV. JOHN VICARY.

1719 to 1722.

The Rev. Mr. Vicary was licensed by the Bishop of London to take charge of Christ Church, and entered on his duties in September, 1719. His health failing him, at the close of the year, 1721, he does not appear to have officiated after that time. He probably died early in 1723.

REV. RICHARD WELTON, D. D.

1724 to 1726.

Dr. Welton, who had been consecrated in England, in 1723, by Ralph Taylor, one of the Nonjuring Bishops,* took charge of the church in July, 1724, by invitation of the vestry. He continued to officiate, with great acceptance to the congregation, until January 13th, 1726, when he was called home to England by the British government, in consequence of having exercised here the Episcopal functions. He, however, did not obey the summons, but retired to Portugal, where he died, in 1726.

* Percival on Apostolical Succession, pp. 133, 134.

REV. ARCHIBALD CUMMINGS.

1726 to 1741.

The Rev. Mr. Cummings arrived from England, September 8th, 1726, and the day following was received by the vestry as rector of this church. In April, 1728, he married Jane Elizabeth Assheton, of Philadelphia. He continued to officiate under a license from the Bishop of London, with good success, and great satisfaction to the people, until his death, in April, 1741. He was rector fourteen years and seven months; and in that period there were 1728 baptisms, 851 marriages, and 1601 burials, registered in his own handwriting; at all of which he appears to have officiated.

REV. ROBERT JENNEY, L. L. D.

1742 to 1762.

Dr. Jenney came to this country as a missionary from the Society for Propagating the Gospel in Foreign Parts, in 1722; and was first settled in the county of Westchester, New York; and afterwards at Hempstead, on Long Island. Having served the society faithfully for twenty years, he was invited to Christ Church, and entered upon his duties as Rector, in November, 1742, by a license from the Bishop of London. He died at the advanced age of

seventy-five years, in January, 1762; having been fifty-two years in the ministry, and more than nineteen years rector of Christ Church. His remains lie beneath one of the aisles of the church.

REV. RICHARD PETERS, D. D.

1762 to 1775.

The Rev. Mr. Peter's came out to this country, from England, in 1735, and assisted the Rev. Mr. Cummings for a few months after his arrival. He continued to reside in Philadelphia until Dr. Jenney's death, when he was unanimously elected to the rectorship of Christ Church and St. Peter's. He continued rector of the united churches until September, 1775, when he resigned in consequence of age and infirmities. He was a gentleman of fortune, and a most liberal benefactor of the church. He died July 10th, 1776, aged 72 years. His remains lie beneath the centre aisle of Christ Church, near the chancel rail.

REV. JACOB DUCHÉ, D. D.

1775 to 1777.

Dr. Peters was succeeded by his senior assistant, the Rev. Mr. Duché, a native of Philadelphia, who had been for sixteen years one of the

assistants in the united churches. He entered on the duties of rector, in September, 1775; and in December, 1777, he left and went to England, where he remained until the conclusion of peace. He returned to this country, but never after had any connexion with the churches in this city. He died January 3d, 1798, in the 60th year of his age. His remains, together with those of his wife, are interred in St. Peter's Church burial ground.

RIGHT REV. WILLIAM WHITE, D. D.

1779 to 1836.

Mr. White was an assistant in the united churches for seven years; first to Dr. Peters, and afterwards to Dr. Duché. His election as rector took place April 15th, 1779; which office he held until his death, July 17th, 1836.

We collect from various sources, the following notices of this great and good man. "The Right Reverend William White, D. D., was born in the city of Philadelphia on the 4th of April, (N. S.) A. D. 1748. His father, Col. Thomas White, who was an emigrant from England, settled in Maryland, but prior to the birth of the son removed to Philadelphia. At the early age of fourteen his thoughts were directed to the ministry. He was educated in

Philadelphia College, and there graduated A. B. in May, 1765, and A. M. about three years afterwards. He was ordained by Dr. Philip Young, Bishop of Norwich, under letters dismissory from Dr. Richard Terrick, Bishop of London, on the 23d December, 1770, and priest by the same Bishop Terrick, on the 25th day of April, 1772. In this interval of time he had access to the society of many of the most illustrious men of the age, among whom may be mentioned Dr. Kennicott, Dr. Lowth, Oliver Goldsmith, and Dr. Samuel Johnson.

Having, while in England, been conditionally nominated to the place of assistant minister of Christ Church and St. Peter's, he was regularly elected to the same, on the 30th day of November, 1772, and was elected rector of said churches on the 15th day of April, 1779. He was graduated D. D. in the University of Pennsylvania, on the 4th day of July, 1782; being the first person named for that degree in the said institution. He was elected bishop of the church in Pennsylvania, September 14, 1786; and was consecrated to the episcopacy on the 4th day of February, 1787, by Dr. John Moore, Archbishop of Canterbury, assisted by Dr. William Markham, Archbishop of York, Dr. Charles Moss, Bishop of Bath and Wells, and Dr. John Hinch-

cliff, Bishop of Peterborough. In the war of Independence, he was Chaplain of Congress, and again, by the choice of the Senate, under the Federal Constitution, in the presidency of Washington, so long as Philadelphia was the seat of government.

Bishop White was rector of Christ Church and St. Peter's about fifty-seven years and three months ; and of St. James's from the time of its organization, about twenty-seven years. He was bishop of this diocese about forty-nine years and five months. And, on the decease of Bishop Seabury, February 25th, 1796, becoming the senior bishop of our church, he continued such about forty years and five months. His whole term in the ministry was about sixty-five years and seven months.

After no protracted illness, by the mere decay of age, he expired on Sunday the 17th of July, 1836, in the 89th year of his age ; his mind unclouded, tranquil and serene, in meek reliance upon his Saviour. And on the 20th, his body was interred in the family vault, in Christ Church yard, amidst the testimonials of respect and affection of multitudes of mourning citizens.”*

* Prot. Episcopalian, Vol. vii. p. 316-318.

REV. JOHN WALLER JAMES.

1836.

The Rev. Mr. James, the assistant minister, was elected rector on the decease of Dr. White, but survived his venerable predecessor only four weeks. He died August 14, 1836, aged 31 years, deeply lamented by his congregation, and by a large circle of friends. His remains were interred in Christ Church yard, near the family vault of Bishop White.

REV. BENJAMIN DORR, D. D.

1837.

The present rector was elected March 9th, 1837, and was instituted on ascension day, May 4th, of that year, by the Rt. Rev. Henry U. Onderdonk, D. D., bishop of the diocese of Pennsylvania. Morning prayers were read by the Rev. Dr. De Lancey, rector of the St. Peter's church, and the bishop preached.

S U C C E S S I O N
OF
A S S I S T A N T M I N I S T E R S
OF
C H R I S T C H U R C H.

REV. THOMAS HUGHS.

1718.

The Rev. Mr. Hughs supplied the vacancy for one year, after the removal of Dr. Evans, the former rector, to Maryland.

REV. JOHN URMSTON.

1723.

The Rev. Mr. Urmston officiated about a year, on account of the sickness and death of the Rev. Mr. Vicary, the rector.

REV. RICHARD PETERS, D. D.

1736.

Dr. Peters was an assistant to the Rev. Mr. Cummings for a few months only. More than a quarter of a century after, he became the rector.

REV. ENEAS ROSS.

1741 to 1743.

Mr. Ross came from England in June 1741, and finding the church vacant by the death of the Rev. Mr. Cummings, he took charge of it, and officiated two years; a part of the time as assistant to the Rev. Dr. Jenney. He resigned in July 1743, to become rector of the churches at Oxford and White-marsh.

REV. WILLIAM STURGEON.

1747 to 1766.

Mr. Sturgeon was a graduate of Yale college in Connecticut; and having obtained orders in England, came out under the patronage of the society for propagating the Gospel in foreign parts, as "assistant to the rector, Dr. Jenney, and catechist to the negroes." In July, 1766, he resigned his office, as assistant minister in the united churches, in consequence of ill health.

REV. JACOB DUCHÉ.

1759 to 1775.

Mr. Duché was called as an assistant to Dr. Jenney, in 1759, and was elected rector in 1775, after holding the office of assistant minister for sixteen years.

REV. THOMAS COOMBE.

1772 to 1778.

Mr. Coombe was a native of Philadelphia, and was chosen an assistant to Dr. Peters, at the same time with Mr. White. He went to England, in consequence of the revolutionary troubles, in 1778; and from that time his connexion with the churches ceased.

REV. WILLIAM WHITE.

1772 to 1779.

Mr. White was called to be an assistant, to Dr. Peters, in November, 1772; and after Dr. Duché and Mr. Coombe left for England, Mr. White remained alone, with the care of both churches, for nearly three years. He was elected rector in 1779.

REV. ROBERT BLACKWELL, D. D.

1781 to 1811.

The Rev. Dr. Blackwell was elected an assistant minister of the united churches, in September, 1781, and continued to officiate in that station for thirty years.

REV. JOSEPH G. BEND.

1787 to 1791.

The Rev. Mr. Bend was called from New York, to be an assistant minister, in December,

1787 ; and resigned his station, in June, 1791, having been elected rector of St. Paul's Church, Baltimore, Maryland.

REV. JAMES ABERCROMBIE.

1794 to 1832.

Mr. (now Dr.) Abercrombie, was elected an assistant minister of the united churches, in June, 1794 ; and continued in that office, until November, 1832, a period of more than thirty-eight years. In the language of one who was for several years his associate in the ministry, Dr. Abercrombie was "long admired for his unrivalled excellence as a reader of our admirable liturgy, for his ability as a writer, and his eloquence as a preacher ; and exhibiting in his long continued, active and steady discharge of ministerial duty, an unbroken attachment to the cause of Christ and of his church."*

REV. JACKSON KEMPER.

1811 to 1831.

Mr. (now Dr.) Kemper, was elected an assistant minister, in May, 1811 ; and after filling the office very successfully for twenty years, he resigned, to become rector of St. Paul's Church, Norwalk, Connecticut. He was con-

* Sermon by Rev. Dr. De Lancey, preached in St. Peter's Church, June 30, 1833, p. 34.

secrated missionary bishop, for Missouri and Indiana, September 25, 1835 ; where he continues to labour with untiring zeal, and with entire devotedness, in the great missionary work.

REV. JAMES MILNOR.

1814 to 1816.

Mr. (now Dr.) Milnor was chosen an assistant minister of the united churches, in December, 1814 ; and resigned in June, 1816, to become rector of St. George's Church, New York ; which dignified and useful station, he still continues to occupy.

REV. WILLIAM A. MUHLENBERG.

1817 to 1820.

Mr. (now Dr.) Muhlenberg, became assistant to the rector in October, 1817, and after holding that station with much usefulness, for a little more than three years, he resigned, to take charge of St. James's Church, Lancaster. For several years past he has been eminently successful, as the founder and principal of the Flushing Institute, now St. Paul's college, Long Island.

REV. WILLIAM H. DE LANCEY.

1822 to 1836.

Mr. (now Dr.) De Lancey was elected an

assistant to the rector in March, 1822. In 1823, he was elected an assistant minister of the united churches. In August, 1828, he was unanimously elected provost of the university of Pennsylvania, and professor of moral philosophy in that institution; which office he accepted, and consequently resigned his station as assistant minister. In June, 1833, he was invited to St. Peter's church, then a separate and independent parish; and on the decease of Bishop White, he became the rector. Having been chosen bishop of the diocese of western New York, he was consecrated to that office, May 9th, 1839.

REV. JOHN WALLER JAMES.

1832 to 1836.

The Rev. Mr. James was elected an assistant minister of Christ Church, in June, 1832, and served in that station for four years, to the great satisfaction and profit of the congregation. On the decease of Bishop White, in July, 1836, Mr. James was unanimously chosen rector.

A LIST
OF THE
WARDENS OF CHRIST CHURCH,
FROM
EASTER, 1708, TO EASTER, 1841.

1708-1710.

Richard Anthony. John Frogg.

1711-1714.

John Frogg. Anthony Palmer.

1717-1720.

James Tutthill. Charles Read.

1721-1722.

William Assheton. Thomas Lawrence.

1723-1724.

Thomas Tresse. William Fraser.

1725.

Samuel Hasell. Robert Ellis.

1726.

Samuel Hasell. Robert Bolton.

1727.

Robert Bolton.

Thomas Leech.

1728.

Thomas Leech.

Peter Baynton.

1729.

Peter Baynton.

Peter Evans.

1730.

Peter Evans.

Thomas Bourne.

1731.

Thomas Bourne.

Joshua Maddox.

1732–1733.

Joshua Maddox.

James Bingham.

1734.

James Bradley.

1735.

William Pyewell.

Benjamin Morgan.

1736.

Benjamin Morgan.

John Robinson.

1737–1738.

John Robinson.

William Chancellor.

1739.

William Chancellor. William Till.

1740-1741.

William Pyewell. Thomas Bourne.

1742.

William Pyewell. John Ross.

1743.

John Kearsley. Richard Parker.

1744.

John Kearsley. William Maugridge.

1745.

John Ross. Thomas Leech.

1746-1747.

Thomas Leech. Jacob Duché.

1748.

Jacob Duché. Evan Morgan.

1749-50.

Evan Morgan. Townsend White.

1751.

William Pyewell. Joseph Redman.

1752-1753.

Henry Harrison. James Humphreys.

1754-1755.

John Baynton.

George Okill.

1756-1757.

Redmond Conyngham. John Sayre.

1758.

Evan Morgan.

Redmond Conyngham.

1759.

Evan Morgan.

Alexander Stedman.

1760-1762.

Henry Harrison.

Alexander Stedman.

1763.

William Plumsted.

Edward Duffield.

1764.

Edward Duffield.

Charles Stedman.

1765.

Townsend White.

Charles Stedman.

1766.

Joseph Swift.

Joseph Sims.

1767.

James Humphreys.

William Bingham.

1768.

James Humphreys.

Joseph Stamper.

1769.

Joseph Swift.

Joseph Stamper.

1770-1771.

Francis Hopkinson.
F

Benjamin Wynkoop.

1772.

Joseph Swift.

John Wilcocks.

1773.

Joseph Redman.

John Wilcocks.

1774.

Joseph Redman.

James Sparks.

1775.

John Morgan.

Jonathan Browne.

1776.

Jonathan Browne.

Thomas Cuthbert.

1777.

Thomas Cuthbert.

James Reynolds.

1778.

James Reynolds.

Samuel Powell.

1779.

Samuel Powell.

Richard Bache.

1780.

Richard Bache.

John Chaloner.

1781.

John Chaloner.	William Adcock.
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1782.

William Adcock.	Wooddrop Sims.
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1783.

Gerardus Clarkson.	William Pollard.
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1784.

Wooddrop Sims.	William Pollard.
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1785.

Wooddrop Sims.	Joseph Swift.
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1786.

Joseph Swift.	Tench Coxe.
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1787.

Tench Coxe.	Robert Towers.
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1788.

Benjamin Wynkoop.	Robert Towers.
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1789-1791.

Robert Towers.	John Wilcocks.
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1792.

Joseph Swift.	John Wilcocks.
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1793-1794.

John Wilcocks.	Thomas Cumpston.
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1795-1803.

Joseph Swift.

Thomas Cumpston.

1804-1812.

Thomas Cumpston.

Peter De Haven.

1813-1814.

William Tilghman.

Thomas Cumpston.

1815-1819.

William Tilghman.

John B. Wallace.

1820-1826.

William Tilghman.

John Read.

1827-1828.

Horace Binney.

John C. Lowber.

1829-1831.

Horace Binney.

William Meredith.

1832-1834.

Horace Binney.

Henry J. Hutchins.

1835.

Horace Binney.

Moses Kempton.

1836.

Moses Kempton.

Charles Wheeler.

1837.

Moses Kempton.

Philip H. Nicklin.

1838-1841.

Horace Binney.

Moses Kempton.

OFFICERS
OF
CHRIST CHURCH, 1841.

WARDENS.

HORACE BINNEY.

MOSES KEMPTON.

VESTRYMEN.

PHILIP H. NICKLIN.

WILLIAM SMITH.

JOHN WHITE.

WADE T. SMITH.

ELLIS CLARK.

JOB BACON.

JAMES Y. HUMPHREYS.

THOMAS C. HAND.

ROBERT S. JOHNSON.

FRANCIS WEST, M.D.

ORGANIST.

J. C. B. STANDBRIDGE.

SEXTON.

ROBERT R. BRINGHURST.

APPENDIX.

“ The vaulted roof that trembled oft
Above the chaunted psalm ;
The quaint old altar where we owned
Our very Paschal Lamb ;
The chimes that ever in the tower
Like seraph-music sung,
And held me spell-bound in the way
When I was very young.”

CHRISTIAN BALLADS.

APPENDIX.

CHURCH EDIFICE.

CHRIST Church is situated on the west side of Second street, between Market and Arch streets. The lot on which it stands is about 140 feet in front, by 132 feet deep. The main building is of brick, 90 feet in length, by 61 feet in breadth, with a projecting tower at the west end 28 feet square; the extreme length, including the tower, is therefore 118 feet. The walls of the tower are of stone, 4 feet thick; but are cased with brick, to correspond with the main building. The steeple was built by Robert Smith, at an expense of more than £3000. It was commenced in 1751 and finished in 1755. Its height is 196 feet 9 inches from the base to the mitre; and about two hundred feet to the top of the lightning rod. When the steeple was painted, in 1838, the vane, balls and mitre, which are all of copper, were taken down to be regilded; and at that time the size of each was accurately ascertained. The largest ball measures seven feet nine inches in circumference, and is said to contain sixty gallons. The four smaller balls, which indicate the cardinal

points of the compass, are each one foot ten inches in circumference, and are three feet ten inches apart. The vane is seven feet seven inches in length, and two feet two inches in breadth. The mitre is two feet six inches in height and four feet in circumference. Upon it are thirteen stars, the number of the original states, with the following inscription: viz.

“The Right Rev. William White, D. D. consecrated Bishop of the Episcopal Church of Pennsylvania, February 4th, 1787.”

This steeple is regarded by competent judges as one of peculiar beauty. It is “thus extolled by Joseph Sansom, Esq., who had seen numerous similar architectural ornaments abroad, viz.: ‘It is the handsomest structure of the kind, that I ever saw in any part of the world; uniting in the peculiar features of that species of architecture the most elegant variety of forms, with the most chaste simplicity of combination.’ ”*

For the present beautiful appearance of the interior of the church, we are chiefly indebted to Thomas U. Walter, Esq., a distinguished architect in Philadelphia, whose taste and skill were employed in restoring it to what seemed to be the original design of the person who first planned it. The style of architecture, which is well preserved throughout, is appropriate; and the effect of the lofty arches, supported by six large fluted columns, is strikingly beautiful. The extreme length of the interior, from the door fronting the cen-

* Watson's Annals, p. 331.

tre aisle, to the large window back of the chancel, is ninety feet, and the width fifty-seven feet. The height of the centre arched ceiling is forty-seven feet.

The whole appearance is chaste, simple, and elegant; and there is throughout a quiet grandeur and sublimity, which at once inspire sentiments of devotion and awe. We think no one can enter it without feeling that he is in a temple consecrated to the service of Jehovah.

The pulpit and desk stand within the chancel, which is formed in a recess, 24 feet wide, and 15 feet deep, at the east end. The whole is lighted by a large window immediately over the altar. Two mural tablets, one on each side of the chancel, contain, the one the Creed and Lord's Prayer, and the other the Ten Commandments. On the north side of the chancel is the vestry-room, and on the south side is a room of corresponding size, which serves for the meetings of a bible class. A large room over the chancel, the entrance to which is through the south gallery, has been fitted up for the Church Library.

There are, upon the ground floor of the church, one hundred and thirty-four pews, and thirty-six pews in the gallery. The large chandelier, which is suspended over the centre aisle, was purchased in 1744, and cost £56.

Upon the north wall are three tablets; one to the memory of Robert Meade, who died May 3d, 1796; another to the memory of John Cox, who died February 20th, 1713; and the third to the memory of the late rector, the Rev. J. W. James; a particular description of which will be given hereafter. On the

south wall is a tablet to the memory of Mrs. Mary Andrews, a considerable benefactress to this church, who died March 29, 1761.

When the recent improvements were made in the church, it was found necessary to cover with the flooring those tomb stones which lay in the aisles ; in consequence of which, two marble tablets have been placed on either side of the front entrance, beneath the gallery, to preserve, as far as practicable, the inscriptions so covered up. The names and dates on the stones, as far as they are legible, are as follows :

“ THE REV. RICHARD PETERS, D. D., Rector of Christ Church and St. Peter’s, died 10th July, 1776, aged 72 years.”

“ PEARSE, died 1700.” “ PEARSE, died 1713.” “ PEARSE, died 1714.” “ SAMUEL WELSH, aged 70 years.” “ JOHN ROBERTS, died 13th January, 1730, aged 44 years.” “ ROBERT LORÆY, died in 1734, aged 42 years.”

“ THE HONOURABLE JOHN PENN, Esq., one of the Proprietaries of Pennsylvania, died 9th February, 1795, aged 67 years.”

“ ASSHETON FAMILY, of Lancashire, England, 1768.”

“ JOHN KNIGHT, of the Island of Jamaica, died 23d July, 1733, aged 36 years.” “ THE HONOURABLE RICHARD WARSOM, Esq., of Barbadoes, died 1766, aged 65 years. MARY WEEKS, eldest daughter of Richard Warsom, Esq., January 21st, 1776, aged 31 years. RICHARD MEAD, grandson of Richard Warsom, Esq., died 5th May, 1796.” “ MARY ANDREWS, died 29th March, 1761, aged 78 years.” “ THOMAS VENABLES, Esq., died 26th January, 1731. REBECCA, wife of

Thomas Venables, Esq., died 10th February, 1784, aged 78 years." "ANN HOCKLEY, died 28th June 1745, aged 24 years."

The graves of all the above named are beneath the aisles of the church. The remains of the revered Bishop White are deposited in his own family vault, in the north-west corner of the church-yard, where rest the ashes of his beloved wife, and of his brother-in-law, the Honourable Robert Morris, the great American financier.

MONUMENTS.

In the interior of the church, upon the wall, are the following tablets. The inscription on the first named is almost illegible.

I.

This Monument was erected by
WILLIAM COX, a member of this congregation,
In memory of his much lamented brother,
JOHN COX, late of Cheltenham,
In the county of Gloucester, in Great Britain;
Unfortunately drowned in the river Delaware,
February 20, Anno Christi 1713.
Ætatis Sux 22.

II.

SACRED

TO THE MEMORY OF

ROBERT MEADE.

He died the 3d May, 1796, in the 21st year of his age.
Just, Generous and Humane,
He knew but vice the better to avoid her,
While every virtue
Claim'd alliance to him.

Now well earn'd peace is his, and bliss sincere,
Ours be the lenient, not unpleasing tear.

'Tis the great birthright of mankind to die,
 Life is the bud of being, the dim dawn,
 The twilight of our day, the vestibule ;
 Life's theatre as yet is shut, and death,
 Strong death, alone can heave the massy bar,
 This gross impediment of clay remove,
 And make us embryos of existence free.

III.

IN MEMORY OF
 THE REVEREND
 JOHN WALLER JAMES,
 RECTOR OF THIS CHURCH,
 WHO DIED AUGUST 14, 1836.
 Aged 31 years.

“ I wish to say to the dear people of my charge—
 Remember the words I spake unto you while I was
 yet alive. The same truths make me happy in the
 prospect of death and heaven.”

IV.

TO THE MEMORY OF
 MRS. MARY ANDREWS, late of this city,
 Who died March 29, 1761, Aged 78.
 And was a considerable benefactress to this
 CHURCH.

Erected by her executors, William Peters and
 Benjamin Pearce, Esqrs. in pursuance of her will.

INSCRIPTIONS
ON THE GRAVE STONES IN THE
AISLES OF THE CHURCH.

N. B. These inscriptions were copied by the committee on repairs and improvements, previously to laying the present floor of the church; and the exact location of each stone, together with the inscriptions, were entered on the book of minutes of the vestry.

CENTRE AISLE.

Twenty-five feet from the east wall, under the window to centre of the stone, on the south side of the aisle.

I.

IN MEMORY OF
THE REVEREND RICHARD PETERS, D.D.,
RECTOR OF CHRIST CHURCH AND ST. PETER'S,
Who departed this Life
July 10th, 1776, aged 72 years.

Thirty-one feet from east wall, south side of the aisle.

II.

IN MEMORY OF

THOMAS VENABLE, ESQ.

Who departed this life, January 26th, 1731.

And of

REBECCA, his Wife

Who departed this life, February 10th, 1784. Aged 78 years.

Forty feet from east wall, north side of the aisle :

III.

Under this stone lies ANN HOCKLEY, who will ever be remembered with true esteem by all who knew her, for good sense, sprightly conversation, strict virtue, sincere friendship, and unaffected piety. Her sickness was one continued exercise of devotion, being a painful consumptive disorder, which removed her from hence y^e 28th day of June, 1745, at the age of 24 years, singing in most devout strains, and making melody unto the Lord in her very last moments.

Forty-eight feet from east wall, north side of the aisle :

IV.

Under this stone lies interred the body of JOHN KNIGHT, Esq., of the Island of Jamaica, who died in this city, 23 July, 1733, in the 36th year of his age.

He was the only living son of James Knight, Esq., and grand-son of Dr. Knight, both of said Island.

Fifty-five feet from east wall, south side of the aisle :

V.

SACRED

TO THE MEMORY OF

THE HONORABLE RICHARD WARSOM, ESQ.,

One of his majesty's council of the Island of Barbadoes. Nature had been bountiful to him ; his education was liberal, his principles, in regard to church and state, orthodox and constitutional ; in the relations of husband and father, he was kind, tender and truly affectionate. His mournful widow, in respectful testimony of his conjugal, paternal, and other excellencies, dedicated this stone.

Born in Barbadoes, A. D. 1701. Died in Philadelphia, A. D. 1766, aged 65.

Also the remains of MRS. MARY WEEKS, eldest daughter of the aforesaid Richard Warsom, Esq. of Barbadoes, who died January 21st, 1772. Aged 31 years.

ROBERT MEADE,* son of George and Henrietta Constantia Meade, and grand-son of Richard Warsom, was also interred here on the 5th May, 1796.

* A mural monument to his memory is on the north wall of the church.

Sixty-four feet from east wall, south side of aisle :

VI.

Here lieth the body of MRS. MARY ANDREWS,* who departed this life March 29th, 1761, Anno Ætat. 78.

Seventy-two feet from east wall, north side of the aisle :

VII.

Here lieth the body of JOHN ROBERTS, merchant in Philadelphia, who departed this life, January 13th, 1730.

Aged 44 years.

NORTH AISLE.

Seven feet from the wall of north-east stairway,† in the centre of a marble stone, is a piece of soap-stone in which is the following in lead letters :

VIII.

Here lies the body of SAMUEL WELSH, Aged 70.

Twenty-five feet from the wall, as above :

IX.

———— PEARSE, 1700.
 also ——— PEARSE, 1713.
 also ——— PEARSE, 1714.

* There is a mural tablet to her memory on the south wall.

† Where the Vestry room now is.

SOUTH AISLE.

Four feet from the wall of south-east stair-way, in the passage of entrance from south-east door,* is a large flat stone, every letter of which is worn off.

Thirty-four feet from the wall, as above :

X.

Here lies the body of ROBERT LORÆY, who departed this life November 27th, Anno Domini, 1734, Aged 42 years.

AISLE IN FRONT OF THE CHANCEL.

Eleven feet from the north wall, the inscription partly obliterated :

XI.

M. S. Famæ
 ASSHETON * * * * iensis
 de Salford juxta Manchester
 * * * * Lancastriensis
 Stephanus Watts Francisca
 Rudolphi Susanna Assheton
 Anno Salutis, 1768.

* This door was where the window now is, at pews No. 2 and 4, occupied by Job Brown, Esq. The stair-way has been removed.

Nineteen feet from the north wall :

XII.

HERE LIETH THE BODY OF
THE HONORABLE JOHN PENN, ESQ.,
One of the late Proprietaries of Pennsylvania,
Who died, February 9th, A. D. 1795, aged 67 years.

In this aisle immediately in front of the chancel are three stones; the north and south ones are without any names or even letters on them. On the centre stone is the following, as near as can be made out.*

XIII.

* * * Col. S. S. Trinitat. Dublin Studuit Alumnus
Obiit die V. Mensis Januar. Anno Salut. MDCCLXII.

AET. LXXV.

Age Lector,

Puræ Religionis, honestæ veritatis, benevolentissime.

Exemplum velis,

Hunc Christianae Fidei vindicem, Probitatis Cultorem,

Benevolentia studia,

Respice, sequere, imitare.

Juxta Hoc etiam, marmor, sepulta jacet

JOANNA ELIZABETHA prædicti ROBERTI

JENNEY, conjux,

Quae sex tantummodo dies post mariti sepulturam,

Obiit, anno aetatis suae LXIV.

* This is the grave of Dr. Robert Jenney, who died the rector of this church, January 1762.

Upon the north side of the church yard, among other burial vaults, are the following :

I.

The Family vault
of
WM. WHITE AND ROBERT MORRIS,
The latter who was Financier
of the United States
during the Revolution,
died the 8th May, 1806,
aged 73 years.

The former, Rector of this Church
and Bishop of the Diocese,
died the 17th July, 1836,
aged 88 years, 3 months,
and 13 days.

The first interment in this vault,
was ESTHER WHITE, Relict of
Colonel *Thomas White*,
and mother of *Bishop White* ;
she died the 21st December, 1790.
Aged 71 years.

II.

VAULT

OF CHRIST CHURCH.
REVD. JOHN WALLER JAMES,
Rector of this Church.
I know that my Redeemer liveth.

There is also an extensive burial ground on the south-east corner of Arch and Fifth streets, which was purchased by the vestry of Christ Church, in August 1719, and has ever since been used as a place of interment. Among the inscriptions upon the tombstones are some of as early a date as 1720. Many persons of distinction have been buried here. In the north-west corner of the yard is a plain marble slab, with this simple inscription :

BENJAMIN	}	FRANKLIN,
and		
DEBORAH		
		1790.

By their side repose the ashes of their daughter and son-in-law, with the like brief record upon their tomb.

He who walks among the graves of the thousands who are sleeping here, may realize the truth of the poet's description :

“ From stone to stone my eyes successive roam,
 And note what tenants underneath them lie.
 Each sex is here ; all ages, infancy
 To second childhood : some the stately tomb,
 Some hold the osier'd earth's contracted room,
 Signs of their former fortunes : low and high,
 All ranks and states of earth's society,
 All earthly kindreds find a common home.
 Hark, from the grave with still small voice they call,
 And thus the moral of their stories preach ;
 ‘ We all were born, we lived, we died, and all
 Shall rise to judgment. How on earth by each
 His task was done, and what shall each befall,
 Inquire not now ; that day alone can teach ! ’ ”

PULPIT.

THE first mention which we find of the pulpit is in a resolution of the vestry in September, 1730, and again in March 1731-32, after the "new addition to the church was completed, and galleries erected therein;" when it was thought that "the pulpit stood too remote from that part of the church, for the people to hear distinctly, so as to receive full benefit;" it was therefore "Resolved, that the pulpit be removed further into the body of the church, with all convenient speed." And at the next meeting, it was "Ordered, that a handsome pew be made for his honour the Governor, where the pulpit formerly stood;" and the one now occupied by him "before the communion table, be pulled down." From these, and other incidental allusions, it would seem that the pulpit originally stood on the north side of the church; as is not unfrequently the case in our old churches, especially in the Southern States. In July, 1740, when the eastern end of the present building was nearly finished, it was "Resolved, that the pulpit be removed to the east end of the middle aisle of the church." In August, 1769, a new pulpit was directed to be built, in conformity with the will of Mrs. Andrews, who left £66. 12s. 3d. for that purpose. This is the present pulpit, which was finished in June, 1770, and in the language of the vestry, was "universally admired;" and we think justly so. To our taste it is much more beauti-

ful than any thing of the kind we have ever seen ; and we have been told that our late lamented bishop thought it the most appropriate form and style for a pulpit, of any in this country. Now, indeed, it is hallowed by a thousand sacred associations connected with the venerable Dr. White, who was settled as an assistant minister in the church only two years after the pulpit was finished, and preached from it 64 years ; when he was called to his reward.

The cost of the pulpit and desk was £108. 2s. 10*d*. The name of the builder, who also produced the plan and elevation, was John Folwell.

CHURCH PLATE.

SEVERAL of the vessels belonging to the Communion Set, were the gift of Queen Anne, and were probably presented through the Rector of Christ Church, Dr. Evans, on his first visit to England in the year 1707-8. They are the same which are now used on every communion day. Many interesting and solemn reflections are awakened in our minds by the sight of these sacred vessels, which have been used for the same holy purpose, for one hundred and thirty years. How many thousands of devout worshippers have here partaken of the precious memorials of a Saviour's love, who are now admitted as worthy guests at the marriage supper of the Lamb! How many thousands of those who came to this house of prayer, have habitually turned their backs upon the Lord's table, "and separated from their brethren, who came to banquet on that most heavenly food!" With most of them their account has long since been closed; and let those who are treading in their footsteps, ask themselves what excuse they will give, at the day of final reckoning, for their neglect of this plain command, DO THIS IN REMEMBRANCE OF ME.

" Take, eat and drink, and thus remember me !
Remember Thee! Alas, the mighty debt
Of heavenly love that man should e'er forget !
Ah! how can I my Lord and Saviour see,
Reclining at the board, and on the tree

Suspended ! bow'd with agony, and yet
 Breathing sweet love for men against thee set
 Thine enemies ! and not remember Thee !
 Duty most bounden, *thus* on thee to think,
Thus, as thou biddest ! Privilege divine,
 Pledge of thy boundless love, to eat and drink
 Thy body and blood beneath the bread and wine !
 O, ever thus, till worn-out nature sink,
 That duty, Lord, that privilege be mine !"

The description of the several pieces of plate belonging to the church, is as follows, viz :

One large Flagon, and one Chalice, with cover, which also serves as a paten, are each inscribed,

ANNA REGINA *in usum Ecclesiæ Anglicanæ apud Philadelphiam*, A. D. 1708.

One large Flagon, and two Plates, bear the following inscription :—

The gift of COL. ROBERT QUARY to Christ Church in Philadelphia, this 29th Sbr. 1712.

One deep cup is engraved with the figures of six of the apostles, viz : *St. Petrus, St. Paulus, St. Joannes, St. Jacobus, St. Matthæus, St. Thomas* ;—and marked $\begin{smallmatrix} M \\ I \times K \end{smallmatrix}$

One smaller cup, and one plate, each inscribed,

The gift of MARGARET TRESSE, Spinster, to Christ Church in Philadelphia.

One spoon, marked X-T-C.

One plate, and a paten, each marked MRS. SARAH REDMAN, *to Christ Church Communion table*, 1825.

One cup, inscribed, CHRIST CHURCH, PHILADELPHIA.

One large silver basin, for the font, weighing 63 oz.

2dwts. and inscribed, *The gift of COL. ROBERT QUARY, to Christ Church in Philadelphia, this 29th 8br. 1712.*

From this "laver of regeneration" what multitudes have received the "outward and visible sign" of "a death unto sin, and a new birth unto righteousness," and have thereby been "made members of Christ, children of God, and inheritors of the kingdom of heaven!" And many, we doubt not, have long since entered upon that inheritance which is "incorruptible, undefiled, and that fadeth not away." What tales of thrilling interest might be unfolded, could we know the characters and destinies of the numerous groups of parents, sponsors and children, which, in the last one hundred and twenty-nine years, have gathered around this baptismal font!

" Oh in that last decisive day,
When God the nations shall survey,
May it before the world appear,
Thousands were born for glory here."

ORGAN.

There let the pealing organ blow,
To the full-voiced choir below,
In service high and anthems clear
As may with sweetness through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes.

MILTON.

IN September, 1728, within a year after the present building was commenced, a new organ was purchased of Mr. Lod. C. Sprugel for £200., and put up in the church. This remained there until it was thought expedient to purchase a larger one, in November 1763, when £500. were subscribed for that object, and a committee is appointed to contract with Mr. Philip Feyring, who built the organ then in St. Peter's church, to erect one in Christ Church. The new organ was finished, and placed in the church, in September, 1766; and after remaining there 70 years, was removed in June, 1836, to give place to the magnificent instrument now there. The old organ, built in 1766, contained 3 sets of keys, and pedals, 2 octaves, from 16 foot C, upwards. It had 27 stops, viz.: 12 in the Great Organ, 5 in the Choir Organ, 7 in the Swell Organ, and 3 in the Pedals; and about 1607 pipes. It is supposed that this organ consisted originally of but 2 sets of keys, viz.: Great and Choir Organ, and that the swell and pedals were the additions of a later period.

The present instrument is said to be “of the first class, and perhaps a chef d’œuvre of Erben, to whom much credit is due for his ability, industry, and perseverance in such matters, as well as to Mr. J. C. B. Standbridge, the Organist, for the plan and details of the instrument, who has been untiring in his exertions from first to last, to produce that satisfaction justly to be anticipated in a work of this kind.” A particular description of this noble instrument has been furnished by Mr. Standbridge, as follows, viz.:

DESCRIPTION

OF THE

LARGE NEW ORGAN,

Erected in Christ Church, Philadelphia, by Henry Erben of New York, March, 1837.

IT HAS THREE SETS OF KEYS, AND PEDALS.

COMPASS OF GREAT ORGAN, GG, TO FF, OR 58 NOTES.

GREAT ORGAN

1. Double stop'd Diapason	58 Pipes.
2. Large open Diapason, metal throughout	58 “
3. 2d open Diapason	58 “
4. Stop'd Diapason	58 “
5. Principal	58 “
6. Nighthorn	58 “
7. Twelfth	58 “

8. Fifteenth	58 Pipes.
9. Seventeenth or Tierce	58 “
10. Sesquialtra from lowest G to middle B inclusive, 28 notes of 4 ranks each	112 “
11. Mounted Cornet, from middle C to F in alt. inclusive, 30 notes, 5 ranks	150 “
12. Trumpet	58 “
13. Clarion	58 “

Total, great organ pipes 900

CHOIR ORGAN.

*Compass same as Great Organ,
viz. 58 notes.*

1. Dulciana	58 Pipes.
2. Open Diapason to Gamut G, remaining 11 pipes Stop'd Diapason	58 “
3. Stop'd Diapason	58 “
4. Principal	58 “
5. Flute	58 “
6. Fifteenth	58 “
7. Cremona down to C, second space in Bass, inclusive	42 “

Choir organ pipes 390

SWELL ORGAN.

*Compass from C, second space in Bass
to F in alt. inclusive, 42 notes.*

1. Open Diapason	42 Pipes.
2. Viol da Gamba	42 “

3. Stop'd Diapason	42 Pipes.
4. Principal	42 "
5. Flute	42 "
6. Fifteenth	42 "
7. Cornet 3 ranks	126 "
8. Trumpet	42 "
9. Oboe	42 "

Tremulant.

Swell pipes 462

The swell keys are continued down to GG, or 16 notes, and take down the action of the Choir Organ with those 16 notes.

PEDALS—*Compass from GGG, to DD or 19 Notes.*

1. Double open Diapason—largest pipe 19 feet long by about 19 by 22 inches square outside—this note speaks G an octave below the low- est G of the Piano Forte	19 Pipes.
2. Open Diapason	19 "
3. Principal of metal	19 "

Pedal pipes 57

Total pipes 1809

1. Coupler to connect Pedals to Great Organ.
2. Coupler to connect Great Organ to Choir Organ.
3. Coupler to connect Great Organ to Swell.

Total 32 Stops,	|
3 Couplers.	

A Pedal to draw out at once in the Great Organ, the Nighthorn, 12th, 15th, 17th, Sesquialtra and Cornet.

A Pedal to push in at once, all the above stops.

Height of the Organ 31 feet, width 19 feet, depth 13 feet in centre, which projects 2 feet beyond the body of the instrument.

Total, 32 stops, 1809 pipes, 3 couplers, 1 tremulant, 2 pedal movements. The weight of the whole instrument is nearly eleven tons. It would cost to construct such another, about 6,000 dollars.

“ And well I love the organ’s notes to hear
Sounding aloud through all the sacred pile,
High altar, vaulted nave, and pillar’d aisle :
Link’d with that sound, if voice of anthem clear
Alone, or chaunt alternate win the ear,
Or mingled swell of many tongues; the while
The high-roof’d tower, and arches’ lessening file,
Send back the pealing thunder. Heaven’s blest sphere
Resounds with song and harpings: and I deem
The rich-ton’d organ and symphonious choir
Give taste of heaven. Devotion’s self may seem
From music’s flame to catch a warmer fire ;
And wafted by her breath, as on the steam
Of fragrant incense, to the skies aspire.”

B E L L S.

“And hark ! up the soft wind comes another sound, a merry peal of bells. Ignorant I am of other music, but I know how I love that sound.”—*Scenes in our Parish.*

WITHIN the steeple is a ring of eight bells, which were purchased in London in 1754, at a cost there of £560. sterling. The whole weight of these bells is 9000 lbs. ; the largest weighing 2040 lbs. They are always chimed on Sundays and holydays, before divine service ; and upon public occasions, when request is made.

A few years since the largest of these bells was broken, and it was necessary to send it to London to be recast, at an expense of nearly four hundred dollars. Upon this bell is the following inscription, viz: “ CHRIST CHURCH, PHILADELPHIA. This bell, and the rest of the peal, were cast by Lester and Pack, of the White-Chapel Bell Foundry, London, 1754. Recast at the same Foundry, by Thomas Mears, 1835.”

On each of the other bells is simply the inscription, “ Thomas Lester and Thomas Pack, Fecit 1754.”

They were brought to this country in the ship *Myrtilla* ; and it is said that “ the man who put them up, came over in the same vessel, having assisted in making them in London. He refused any compensation for his trouble, on account of the particular attachment he felt for this work of his hands. He merely requested that at his death they should be muffled without charge. This was accordingly done, not

only in his case, but that of his wife.”* The following further particulars are taken from a Philadelphia paper, and appear to be confirmed, so far as any mention is made of them, by the records of the vestry.

“The chime of bells now belonging to Christ Church, in this city, was brought from England by a Captain Budden, without charge of freight. Being the first set of bells that had reached this country,† they attracted great attention, and when put into the steeple were rung for some time for the gratification of *the natives*. In order to afford the country people an opportunity of hearing these wonderful sounds, it was agreed to have the bells chimed on the evenings preceding market days; and crowds of the ‘country folk’ would repair to the church in order to witness the operation of ringing, a curiosity which the ringers took care to turn to their own advantage, by claiming a fee. We have been told by an old and highly respectable citizen, that Captain Budden became so important a personage, from having been the bearer of the bells, that they were universally rung whenever his vessel arrived in port.”‡

There are few sounds more delightful than that of the music of a chime of bells, “chanting their heaven-inviting notes,” on a bright and cheerful Sunday morning, as we bend our footsteps to the house of prayer. It is what the pious Herbert calls “angels’ music,” inviting us to the temple of the Lord, and attuning our hearts, by its cheering sounds, to thankfulness and praise.

* Christian Journal, vol. viii. p. 127.

† This is a mistake, the chime of bells in Christ Church, Boston, was imported in 1744.

‡ Christian Journal, vol. xi. p. 377.

“The cheerful Sabbath bells wherever heard,
Strike pleasant on the sense, most like the voice
Of one who from the far off hill, proclaims
Tidings of good to Zion.”

To those who have been accustomed, from earliest childhood, to hear the melody of such peals, no sight nor sound awakens so many delightful recollections, as this “music nighest bordering upon heaven.”

“Those chimes that tell a thousand tales,
Sweet tales of olden time !
And ring a thousand memories
At vesper and at prime ;
At bridal and at burial,
For cottager and king—
Those chimes—those glorious Christian chimes,
How blessedly they ring !”

And that heart must be cold indeed, which can listen to them, without awakening to higher and holier aspirations.

“Those Sabbath bells, those Sabbath bells,
I hear them wake the hour of prime,
Each sound as on the ear it swells,
Attunes the soul to praise sublime.

“Those Sabbath bells, those Sabbath bells,
Their cheerful chime, of worship tells,
Such as our fathers loved to raise,
In words devout, in songs of praise.

“May that pure worship never fail,
To cheer man on through life’s sad vale ;
And that sweet chime the Christian call,
Till heaven’s own Sabbath circles all !”

LIBRARY.

THE Library belonging to Christ Church contains many rare and valuable works in theology, a part of which were probably brought out by the Rev. Mr. Clayton in 1695, and some, we know, were presented by Queen Ann. In 1728, a large donation of books, mostly folios, bound in parchment, was made by Mr. Sprogell. These volumes are labelled;

Ex Dono

LUDOVICI CHRISTIANI SPROGELL.

Ad

Bibliothicam Ecclesiæ Anglicanæ,

in Philadelphiâ, Die Decembris, 24, 1728.

In 1741, several valuable works were presented by the Rev. Archibald Cummings, the rector. In 1753, a bequest was made to Christ Church, by the Rev. Charles Chambres, A. M., vicar of Dartford, in Kent, England, through the society for the propagation of the Gospel in foreign parts, of three hundred and forty-seven volumes; viz. 121 folios, 19 quartos, and 207 octavos. Mr. Chambres appears, from several sermons of his in this collection, to have been a clergyman of talents and learning.

Some additions were made to the library at subsequent periods, by various individuals, among whom

we find the name of Jane Elizabeth, wife of the Rev. Dr. Robert Jenney, who died rector of the church, in 1762.

In 1789, the Rev. S. Preston, Rector of Chevening in Kent, England, presented the library with a splendid copy of Walton's Polyglott Bible, in 6 volumes folio, London, 1657; and Castell's Lexicon, in 2 volumes, folio, London, 1659.

The Library is now arranged in suitable cases, in a room at the east end of the church, immediately over the chancel. The number of volumes is 784; viz. 272 fols., 120 4to's., and 392 8vos. and books of a smaller size.

CHRIST CHURCH HOSPITAL.

THIS noble charity was founded and munificently endowed, A. D. 1772, by Dr. John Kearsley, who died in January of that year, at the very advanced age of eighty-eight years. He was for fifty-three years a member of the vestry of Christ Church, and always took an active interest in all its concerns. To him, more than to any other individual, we are indebted for the present beautiful edifice, he having superintended the building from the commencement to its completion; and oftentimes was in advance large sums of money, to defray the expenses of materials, and the bills of the workmen. When the present church was completed, under Doctor Kearsley's supervision, in 1747, the vestry passed a vote of thanks, and ordered a silver cup to be presented to him, of the value of forty pounds, "for his care and trouble in rebuilding and ornamenting the church, and as a lasting memorial and grateful acknowledgment of his services done for this church and congregation."

Dr. Kearsley left by his will a very large part of his estate, both real and personal, in trust, to the corporation of the united churches of Christ Church and St. Peter's, to found the institution which he named "CHRIST CHURCH HOSPITAL;" the design of which is to afford a comfortable home for respectable, aged, indigent females; or, in the language of the testator, "for the support of ten or more poor or dis-

tressed women, of the communion of the church of England, or such as the said corporation and their successors shall deem such; preferring clergymen's widows before others, and supplying them with meat, drink, and lodging, and the assistance of persons practising physic and surgery."

At present there are thirty-eight inmates in this asylum, which are as many as the building can comfortably accommodate. They have every comfort that could be had in the best regulated private boarding house. A physician attends them whenever his services are required; and weekly religious services are performed at the house, to accommodate those who are too infirm to go out to the places of public worship. On these occasions the rectors of Christ Church and St. Peter's respectively, in their turns, read the daily service of the church, and deliver a lecture.

The first building occupied as an hospital was a small two story house, No. 111 Arch street, which could accommodate only eight persons. This was pulled down in 1785, and a three story building, 34 feet deep, was erected on the same spot.

This last building having become entirely inadequate to the accommodation of its inmates, a spacious edifice was erected on Cherry street, in 1818, and opened in March, 1819. It is 60 feet front by 40 feet in depth, and contains twenty-two rooms. The whole cost of the building alone was nearly nineteen thousand dollars.

In January, 1789, Joseph Dobbins, Esq. of South Carolina, gave to this institution five hundred pounds, and two lots of land in the city of Philadelphia.

Mr. Dobbins died on the 29th of May, 1804, at Columbia, S. C., aged seventy-one years ; leaving, as his will expresses it, “all his estate, real and personal, consisting of one hundred and seventy-six shares in the Bank of South Carolina, together with other property amounting to six thousand dollars or thereabouts, to the poor and distressed widows, supported by the bounty of Doctor Kearsley, in Christ Church Hospital.’”

Thus, through the pious munificence of two individuals, one of the most useful benevolent institutions in our country, has been amply endowed, and the declining years of many a poor and aged widow, have been rendered comfortable and happy. “Blessed is the man that provideth for the sick and needy ; the Lord shall deliver him in the time of trouble.”

ARCHITECT'S LETTER.

Referred to in page 247.

To the Committee on the alteration of Christ Church.
Gentlemen,

IN compliance with your request, I have examined Christ Church, with reference to the proposed alteration of the gallery into 32 slip-pews, and find it practicable without altering the present appearance of the church. It will be necessary to strengthen the gallery by trussing the front on the inside; this may be accomplished without removing the panneling on the outside. In its present situation I think it unsafe; it has already yielded to the superincumbent weight, and the deflection of the timbers composing the front is evident.

The galleries were originally supported by additional columns; these should not have been removed without substituting some other support. The aforesaid alteration of the pews and strengthening of the galleries, will cost four hundred dollars. This estimate does not include cutting down the front of the galleries, which I think would not be necessary in so partial an alteration. If the fronts of the side galleries be made lower, the organ gallery must also be altered in the same manner; all which would cost fifty dollars additional.

You further requested me to suggest such other improvements as would tend to the comfort of the congregation, and the beauty of the house. This to me is by no means an unpleasant duty, as I have often looked with regret at the many innovations on the original purity of the architecture of Christ Church; and it affords me pleasure to think that there is some hope of its restoration to its pristine beauty.

1. First. I suggest that the organ be moved to within three feet of the west wall, the attic gallery taken away, and the bellows placed in the steeple; the gallery for the choir reduced in width, and so arranged as not to mar the harmony of the original architecture; and the stairs to the organ gallery from the steeple made more convenient. The organ at present being so far from the walls of the house, and the space behind it being broken up with the bellows gallery, the effect of the music is much injured; it is also impolitic to have so many of the best pews in the house covered with the organ gallery.

2. The whole architectural effect of the interior is injured by the hanging of the galleries to those beautiful Doric columns. I therefore recommend that the whole of the galleries be taken down and rebuilt, so as to be lower at the front than they are at present; and to clear the large columns, they may be supported from said columns by means of strong cast iron brackets, so fixed in the gallery front, as not to be seen. This arrangement will produce 36 comfortable slippews in the galleries, exclusive of ample accommodations for the choir.

3. I propose that all the old pews on the principal floor of the church be removed, and 132 new slip-pews substituted; these should be constructed with reference to the comfort and convenience of the congregation, the backs should be made not more than three feet high above the floor, and to deviate from a perpendicular line in the same manner as the back of an ordinary chair; the seats should incline back so as to make the pews comfortable.

4. I recommend that the whole church be floored and carpeted; the stones in the aisles may remain where they now are, and be covered with the floor; should any of the relatives of the deceased wish the stones to appear, they may be inserted in the wooden floor without difficulty.

5. The present manner of heating the church is quite ineffectual, and the stove-pipes and flues mar the beauty of the architecture. I therefore suggest the propriety of removing all the stoves, the pipes and the flues in the N. W. and S. W. corners of the church; and in lieu thereof, I propose to construct a large furnace for the purpose of supplying the church with rarified air. A cellar may be excavated under or near the door leading from the vestry room to the nave of the church, and the furnace built in this cellar, the rarified air to be admitted into the church through an iron grating made in the floor. This I believe to be the only method by which the church can be warmed effectually, the ceiling being so very high. By this manner of heating, we may obtain comfort, without marring the beauty of the

church, or interrupting the worship, by making fires, &c.

6. The eastern window opening into the church, is altogether useless for purposes of light, and must be a great annoyance to the congregation, yet it is of importance to the architecture to retain it; this may be done and its inconvenience avoided, by placing permanent blinds, each slat to be so wide as to prevent any possibility of seeing through from any attainable position in the house; by this means, all the glare of light may be destroyed, and the beauty of the window preserved. I also suggest the propriety of making an additional sash in the window, on the outside of the blinds, for the purpose of keeping out the noise from Second street.

7. If these alterations are made, it will be necessary to paint the whole interior of the Church, including the walls.

I have estimated the expense of making all the aforementioned alterations and improvements, and am of opinion, that the whole may be accomplished for *three thousand dollars*.

The propriety of reducing the height of the ceiling and making it a flat surface, has been suggested; this would make the house easier to speak in, and it could be warmed with more facility; but this alteration would completely ruin the architecture of the building, and destroy all that dignity and ecclesiastical effect so completely attained in this venerable fabric.

It has also been proposed to remove the stairs on each side of the pulpit, and extend the galleries to the

east wall of the house ; this would also mar the symmetry of the work ; it is now a beautiful arrangement ; all the parts in the ceiling of the chancel repose on corresponding parts in the sides ; there is now perfect symmetry and harmony in all the proportions, which I would regret to see violated.

I have proposed nothing but what would have a tendency to restore the church to its pristine beauty. I cannot conceive that the original architect ever intended to put the organ in the middle of the church, and support it on columns that have no sort of analogy with the rest of the architecture ; neither do I think that he intended to mar his beautiful and massive columns by thrusting into their sides a tremendous gallery. He no doubt intended to have a gallery, from the fact of his making two stories of windows, but it is just as certain that he intended the gallery to fall back from the columns.

The detail of the arrangement of the pews and the church floor, are of minor importance, as it regards the architectural effect ; comfort and convenience should govern us in this particular.

As it regards the manner of heating the church, the plan suggested approximates nearer to the designs of the original architect than we can attain to in any other way. It is a fact well known, that when Christ Church was erected, no fires were used in churches ; warming places of worship is a very late improvement, consequently, in the architectural disposition of the parts, no provision was made for flues &c., the introduction of which can be considered as nothing less than an interpolation in the original design.

It would afford me great pleasure to see the interior of Christ Church restored to its primitive beauty, and made to combine the comfort and conveniencies of modern times.

I am, gentlemen, with great respect,

Your obedient servant,

THOS. U. WALTER, Architect.

Philadelphia, April 29th, 1834.

To Messrs. Kempton, White and Wheeler, committee
on the alteration of Christ Church.

REPORT OF A COMMITTEE

ON THE STEEPLE.

Referred to in page 270.

AT a meeting of the vestry of Christ Church, on Wednesday, Sept 5, 1838, the following report was laid before them by the committee of repairs :

The subscribers having been applied to by a committee of the vestry of Christ Church, to make a survey of the steeple belonging to that edifice, in order to ascertain its actual condition,

REPORT :

That after a careful examination of the said steeple, they are enabled to say, and they do so with peculiar satisfaction ; that they found it to be in an excellent state of preservation.

The lower part, or brick tower, appears to be in as good or better condition than it has ever before been in ; the improvements lately made being well calculated to preserve, as well as to adorn it, the interstices between the bricks have been carefully filled, wherever required, with durable cement ; a substantial copper roof has been laid over the wooden one ; the windows throughout have been furnished with new sashes, glazed with thick and strong glass, and the whole painted in the best manner.

The interior of the tower has also been thoroughly repaired ; the vestibule and belfry have been newly plastered, painted, and generally put in neat and perfect order.

In the examination of the superstructure, the subscribers were highly pleased, as well as surprised, to find no symptoms of decay ; the timbers and framing are evidently sound and strong, and show every indication of enduring for a very long period. Some trifling repairs and works of precaution, suggested by the subscribers, after a previous inspection, have been completed, and seem to embrace all that is necessary to secure the structure from accident or decay. Amongst these it may be well to notice a new flooring of copper to the lanthorn to protect it against fire, to which there has been added a roof, also of copper, by direction of the committee.

The bells, and the framing in which they are suspended, are in perfect order, and entirely secure.

The surveyors cannot pass over, without commendation, the painting and decoration of the steeple.

The paint, which they are informed is of the manufacture of Messrs. Wetherills, is of a quality greatly superior to any they have hitherto met with, and has a rich and glossy appearance that does not fail to arrest the attention of every beholder ; and the painting is done with great fidelity, and in so masterly a manner that it will doubtless secure to the painter who laid it on, Mr. William D. Jones, a permanent reputation.

Although not specially called on to view the improvements in the body of the church, the subscribers

could not omit the opportunity offered, to make a close inspection of the thorough restoration it has undergone, and gladly avail themselves of this occasion to bear testimony to the faithfulness of the work done, and to declare their conviction that this ancient and venerable edifice is now in a state of conformity with the original design of the architect, and likely to continue for a long time, as it always has been, a cherished object of the affections and pride of Philadelphians.

PHILIP JUSTUS,
JOHN M. OGDEN,
DANIEL SMITH.

Philadelphia, September 5, 1838.

Whereupon, it was on motion,

Resolved, That the report to the committee of repairs, signed by Messrs. Philip Justus, John M. Ogden and Daniel Smith, the gentlemen whose services in the survey and examination of the church were so kindly volunteered, is very satisfactory and particularly acceptable to the vestry ; and that they cordially unite with them in the commendation bestowed on the workmanship and materials employed in repairing, painting, and embellishing the edifice.

Resolved, That the thanks of the vestry be presented to those gentlemen for the prompt and liberal manner in which they met the application of the committee, and the fidelity with which they have executed the survey.

Extract from the minutes.

(Signed) WADE T. SMITH, Secretary.
September 5, 1838.

MISCELLANEOUS.

THE following table exhibits the number of Baptisms and Confirmations, and the whole number of Communicants in each year, since the separation of the churches.

	Baptisms.				Confirmations.				Communicants.			
1833	-	-	-	40	-	-	-	21	-	-	-	126
1834	-	-	-	45	-	-	-	10	-	-	-	142
1835	-	-	-	43	-	-	-	13	-	-	-	156
1836	-	-	-	46	-	-	-	35	-	-	-	197
1837*	-	-	-	23	-	-	-	5	-	-	-	176
1838	-	-	-	69	-	-	-	58	-	-	-	220
1839	-	-	-	49	-	-	-	40	-	-	-	250
1840	-	-	-	73	-	-	-	46	-	-	-	318
1841	-	-	-	57	-	-	-	26	-	-	-	340

SUNDAY SCHOOLS.

A Sunday school was organized in this parish in 1816; there being at that time no other parochial Sunday school in the city, excepting the one connected with the Presbyterian Church, corner of Arch and Third streets, which was established three months before.

* This embraces the period subsequent to the decease of the Right Rev. Dr. White, and the Rev. Mr. James, when the church was without a rector for nearly a year. In the above table, each year is considered as ending in May; when the parochial reports are made to the Diocesan Convention.

A large three story building, in the rear of the church, is exclusively appropriated to the use of the schools, of which there are three, under the supervision of the rector, assisted by two superintendents and fifty teachers. The number of scholars is about three hundred. There are also two female bible classes, which meet in a room in the church, corresponding with the vestry room.

On the first Sunday afternoon of each month, all the children connected with the schools assemble in the body of the church; and, after Evening Prayers, are catechised by the rector, in presence of the congregation.

SERVICES.

The church is open for divine service, on Wednesday and Friday morning, throughout the year; and on all holy days.

The Holy Communion is administered on the first Sunday of each month; and on Christmas day, Easter Sunday, and Whit-Sunday.

The quarterly collections for church objects are made in January, April, June and October.

CHARTER

OF THE UNITED CHURCHES OF

CHRIST CHURCH AND ST. PETER'S CHURCH,

IN THE CITY OF PHILADELPHIA, IN THE PROVINCE
OF PENNSYLVANIA.

THOMAS PENN and RICHARD PENN, true and absolute Proprietaries of the Province of Pennsylvania, and counties of Newcastle, Kent, and Sussex, on Delaware, to all persons to whom these presents shall come, Greeting :

WHEREAS divers members of the Episcopal Church of England, residing in the city of Philadelphia, have, at a very considerable expense, erected and built two churches in the said city, the one called Christ Church, and the other St. Peter's Church :

And whereas it hath been represented to us by the Reverend Richard Peters, the present rector of the said Episcopal churches in the said city, Charles Stedman and Townsend White, the present church wardens of the said churches, John Kearsley, Jacob Duché, John Ross, Alexander Stedman, Edward Duffield, Joseph Swift, Joseph Sims, Joseph Stamper, Thomas Gordon, Peter Turner, senior, William *Pywell, James Humphreys, Henry Harrison, Joseph Redman, William Bingham, Redmond †Cunningham, William Plumstead, and Peter Sonmans, the present vestrymen of the said churches, that for want of a corporate body in either of the said churches, capable of

* Pywell,

† Conyngham.

taking or holding by law the donations, grants, and bequests of divers charitable and well disposed persons, heretofore made for the use and benefit of the said churches, or either of them, and for and towards the support and maintenance of the rector and minister thereof, have been lost, and the pious intentions of the donors frustrated and defeated; and that all funds and provisions that may or can be established for the good purposes aforesaid will be precarious and ineffectual, until a suitable remedy is provided in that behalf: Wherefore they have prayed us to incorporate them, by the name of The Rector, Church Wardens, and Vestry Men of the United Churches of Christ Church and St. Peter's, in the city of Philadelphia, in the Province of Pennsylvania, and that they and their successors, by such name, may be erected and constituted a body politick and corporate, and have perpetual succession: Now KNOW YE, that we, favouring the prayer and application of the said rector, church-wardens and vestry-men, and willing as much as in us lies, to encourage virtue, piety, and charity, and for other good causes and considerations us thereto specially moving, have granted, ordained, declared, constituted and appointed, and do, for us, our heirs and successors, by these presents, grant, ordain, declare, constitute and appoint, that the said Reverend Richard Peters, rector, Charles Stedman and Townsend White, church-wardens, John Kearsley, Jacob Duché, John Ross, Alexander Stedman, Edward Duffield, Joseph Swift, Joseph Sims, Joseph Stamper, Thomas Gordon, Peter Turner, senior, William Pywell, James Humphreys, Henry Harrison, Joseph Redman, William Bingham, Redmond Cunningham, William Plumstead, and Peter Sonmans, and their successors, duly elected and nominated in their place and stead, be, and they are hereby, created one corporation and body politick, to have continuance forever, by the

name of The Rector, Church-Wardens and Vestry-Men of the United Episcopal Churches of Christ-Church and St. Peter's Church, in the city of Philadelphia, in the Province of Pennsylvania.

And we do hereby, for us, our heirs and successors, grant, ordain, and declare, that the said rector, church-wardens and vestry-men, and their successors, by the name aforesaid, shall forever hereafter be persons able and capable in law to purchase, have, receive, take, hold, and enjoy, in fee-simple, or any other lesser estate or estates, any lands, tenements, rents, annuities, liberties, franchises and other hereditaments, within the said province of Pennsylvania, or the three lower counties of Newcastle, Kent, and Sussex, on Delaware, by the gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation or devise of any person or persons, bodies politick or corporate, capable to make the same: And further, that the said corporation, and their successors, may take and receive any sum or sums of money, and any kind, manner or portion of goods and chattels, that shall be given or bequeathed to them by any person or persons, bodies politick and corporate, capable to make a bequest or gift thereof; such money to be laid out by them in a purchase or purchases of lands, tenements, messuages, houses, rents, or hereditaments, to them and their successors forever.

And we will and require, that the rents and revenues of the said rector, church-wardens and vestry-men, and their successors, be from time to time applied by the said rector, church-wardens and vestry-men, and their successors, for the maintenance and support of the rector, ministers and officers of the said United Churches, and in the necessary repairs of the said United Churches, and their churchyards and parsonage houses, and other houses which do now, or hereafter shall, belong to the said united churches or either of them, and to no other use or purpose whatsoever.

And we further will and require, that the said rector, church-wardens and vestry-men, and their successors, shall not by deed, fine or recovery, or by any other ways or means, grant, alien, or otherwise dispose of any manors, messuages, lands, tenements or hereditaments, in them and their successors to be vested, nor change nor encumber the same to any person or persons whomsoever.

And we do further, for us, our heirs and successors, authorize and empower the said rector, churchwardens, vestrymen, and their successors, or a majority of them, met from time to time, to make rules, by-laws and ordinances, and to do every thing needful for the good government and support of the said churches: PROVIDED ALWAYS, that the said rules, by-laws, and ordinances be not repugnant to the laws and statutes in force in the Kingdom of Great Britain, nor to the laws and statutes in force in the said Province of Pennsylvania, and be entered in the vestry book.

And we do hereby give and grant unto the said rector, churchwardens and vestrymen, and their successors, full power and authority to make, have and use one common seal, with such device and inscription as they shall think proper, and the same to change, break, alter and renew, at their pleasure.

And we do hereby grant and ordain, that the said rector, churchwardens and vestrymen, and their successors, by the name before mentioned, shall be able in law to sue and be sued, plead and be impleaded, in any court or courts, before any judge, judges or justices, within the said province of Pennsylvania, or said counties on Delaware, in all and all manner of suits, complaints, pleas, causes, matters and demands, of whatsoever kind, nature or form they be; and all and every other matter or thing therein to do, in as full and effectual a manner, as any other person or persons, bodies politick or corporate, within that part of Great Britain called England, or within the said province of

Pennsylvania, or the lower counties aforesaid, in the like cases may or can do.

And we do further, for us, our heirs and successors, grant, ordain, and declare, that the vestry of the said united churches shall always consist of twenty persons, members of the said churches, or one of them; of which number the churchwardens are always to be two; and that the election of such vestry shall be made every year, on Easter Monday, by a majority of such members of the said churches as shall appear by the vestry books to have paid, three successive years preceding the time of such election, for a pew or sitting in either of the said churches, who only shall have a right to vote for the vestrymen of the said united churches.

And we do further give and grant to the said vestry, then so elected, full power to chose their own officers, and to elect and choose annually, and every year, one of their own members to be one churchwarden of the said united churches; and the rector for the time being shall choose another of the said vestrymen, to be the other churchwarden of the said united churches: PROVIDED ALWAYS, NEVERTHELESS, that in case of the death of a rector of the said united churches, we will and ordain, that from the death of such rector, and until another rector shall be duly appointed, and approved for the said churches, agreeable to former method and usage, the churchwardens for the time being, with the consent of the major part of the whole vestrymen, in vestry met, shall have the same power and authorities relating to the disposition of the rents and revenues of the said corporation, as is hereinbefore vested in the rector, churchwardens and vestrymen.

And lastly, we do, for us, our heirs and successors, grant, declare and ordain, that these our letters patent and charter, and every clause, sentence, and article, herein con-

tained, shall be in all things firm, valid, sufficient, and effectual in the law, unto the said rector, churchwardens and vestrymen, community and corporation, and their successors forever, according to the purport and tenor hereof, without any further grant from us, our heirs and successors, to be procured or obtained: PROVIDED ALWAYS, and it is hereby declared and ordained, that the clear yearly value of the messuages, houses, lands, tenements, rents, annuities, or other hereditaments and real estate of the said corporation, shall not exceed the sum of six hundred pounds sterling, exclusive of the moneys arising from the letting of the pews belonging to the said churches, or either of them, and also exclusive of the moneys arising from opening the ground for burials in the churchyards belonging to the said churches, or either of them, which said moneys shall, as it is now, be disposed of by the church wardens and vestrymen for the time being, for the purposes herein before mentioned. In testimony whereof, we have caused these our letters to be made patent, and the great seal of our said province to be hereunto affixed. Witness JOHN PENN, Esq., our lieutenant governour and commander in chief in and over our said province of Pennsylvania, and counties of Newcastle, Kent and Sussex, on Delaware, this twenty-fourth day of June, in the fifth year of the reign of our sovereign lord, George the Third, king of Great Britain, France, and Ireland, defender of the faith, &c. And in the year of our Lord one thousand seven hundred and sixty-five.

Signed,

JOHN PENN.

A N A C T,

Enlarging and altering the Charter of the Rector, Church-Wardens, and Vestrymen of the United Episcopal Churches of Christ-Church and St. Peter's Church, in the City of Philadelphia in the province of Pennsylvania ; and for other purposes therein mentioned.

WHEREAS the rector, church-wardens, and vestry-men of the United Episcopal Churches of Christ Church and St. Peter's Church, in the city of Philadelphia, by their petition to this General Assembly have represented that on the twenty-fourth day of June, in the year of our Lord one thousand seven hundred and sixty-five, a charter was granted by the then proprietaries of Pennsylvania to divers members of the Episcopal Church at that time called the Church of England, residing in the city of Philadelphia, who were incorporated by the name of "The Rector, Church-Wardens, and Vestrymen of the United Episcopal Churches of Christ-Church and St. Peter's Church in the City of Philadelphia in the Province of Pennsylvania ;" that in consequence of the increase of the members of the said churches, there were many who could not be accommodated with convenient seats, and they, therefore, at a considerable expense, had lately built another church in the said city, called St. James's Church ; that it was the wish of the members of these three churches to be united under one charter, to be made as conformable as conveniently might be to the charter aforesaid ; and the said petitioners therefore prayed that an act might be passed enlarging and altering the said old charter only in the particular matters hereinafter enumerated, and that in all other respects, the said old charter might be confirmed, That is to say :

1. That the name of the corporation in future might be “The Rector, Church-Wardens, and Vestrymen of the United Churches of Christ-Church, St. Peter’s Church, and St. James’s Church, in the city of Philadelphia.”

2. That the Rules, By-Laws, and Ordinances of the rector, church-wardens, and vestrymen should not be repugnant to the laws of the Commonwealth of Pennsylvania or of the United States.

3. That at the next election of vestrymen, and forever thereafter, the vestry of the three united churches should consist of twenty-four persons, members of the said churches or one of them.

4. That the annual income of the property of the corporation should not exceed six thousand dollars exclusive of the moneys arising from the letting of the pews belonging to the said churches, or either of them, and also exclusive of the moneys arising from opening the ground for burials in the church yards belonging to the said churches or either of them ; and it appears to the General Assembly just and reasonable that the prayer of the said petition should be granted. Therefore

Sect. 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in general assembly met, and it is hereby enacted by the authority of the same : That from and after the passing of this act, the aforesaid charter granted by the former proprietaries of Pennsylvania, shall be enlarged so as to comprehend and unite the said three churches of Christ Church, St. Peter’s Church, and St. James’s Church ; and the rents and revenues of the corporation shall be applied to the maintenance and support of the rector, ministers and officers of the said three united churches, and the necessary repairs of the said churches and their church yards and parsonage houses, and other houses which do now or here-

after shall belong to the said united churches and to no other use or purpose whatever ; and instead of the name aforesaid, in the old charter mentioned, the name of the corporation shall be “The Rector, Church-Wardens, and Vestrymen of the United Churches of Christ Church, St. Peter’s Church, and St. James’s Church, in the city of Philadelphia.” And the members of the said St. James’s Church shall have and enjoy all rights and privileges which under the old charter aforesaid are had and enjoyed by the members of Christ Church and St. Peter’s Church aforesaid, or either of them, and no other, except that until and at the election for vestrymen to be held on Easter Monday in the year of our Lord eighteen hundred and thirteen, and no longer, the members of the church of St. James who shall have paid for a pew or sitting in the said church previous to the time of holding any election of vestrymen of the said united churches, shall have a right to vote at such election for the said vestrymen although it shall not appear by the vestry-books that the person or persons so voting have paid three successive years preceding the time of such election for a pew or sittings in either of the said churches.

Sect. 2. And be it further enacted by the authority aforesaid, That instead of the proviso in the said charter that the rules, by-laws, and ordinances of the said rector, church-wardens, and vestrymen be not repugnant to the laws and statutes in force in the kingdom of Great Britain, nor to the laws and statutes in force in the province of Pennsylvania, it shall be sufficient if the said rules, by-laws, and ordinances are not repugnant to the constitution, laws, and statutes of the commonwealth of Pennsylvania or of the United States.

Sect. 3. And be it further enacted by the authority aforesaid, That at the time appointed by the said char-

ter for the next election of vestrymen and forever thereafter, the vestry instead of consisting of twenty persons as is ordained by said charter, shall consist of twenty-four persons, members of the said churches of Christ Church, St. Peter's Church, and St. James's Church, or one of them.

Sect. 4. And be it further enacted by the authority aforesaid, That the clear yearly value of the messuages, houses, lands, tenements, rents, annuities, or other hereditaments and real estate of the said corporation, instead of the sum of six hundred pounds sterling mentioned in the said charter, shall not exceed the sum of six thousand dollars lawful money of the United States, exclusive of the moneys arising from the letting of the pews belonging to the said Christ-Church, St. Peter's Church, and St. James's Church, or either of them, and also exclusive of the moneys arising from opening the ground for burials in the churchyards belonging to the said churches or either of them.

Sect. 5. And be it further enacted by the authority aforesaid, That nothing in this act contained, shall be construed so as in any manner to affect, impair, or alter the aforesaid charter granted by the former proprietaries of Pennsylvania in any other matter or thing than what is herein before enacted, but that the said charter in all matters and respects not herein before altered or provided shall be firm and valid forever.

NOTE.—Saint James's Church was erected into a separate corporation in February, 1829. For the plan of separation, see pages 236 to 242.

A N A C T

FOR ERECTING

CHRIST CHURCH AND ST. PETER'S CHURCH,

IN THE

CITY OF PHILADELPHIA,

INTO SEPARATE CORPORATIONS.

WHEREAS therector, church wardens and vestrymen of "The United Episcopal churches of Christ Church and Saint Peter's Church, in the city of Philadelphia," have represented, that the members of the said churches, being persuaded that their interests will be promoted by being erected into separate corporations, have agreed that such separation shall take place, upon the following terms, that is to say :

ARTICLE I.

Division of the Property.—First—Christ Church corporation to have

I. The church and ground on Second street and on Arch and Fifth streets. II. The parsonage ground-rent, so called, amounting to three hundred and sixty-two dollars, and the reversion of the estate out of which it issues. III. Three fifths of the rector's ground-rent, so called, amounting to two hundred and sixty-six dollars, sixty-seven cents.

Second—Saint Peter's Church corporation to have

I. The church and ground on Third, Pine and Fourth streets. II. Two fifths of the rector's ground rent. III.

All other ground-rents the private property of the United Churches, that is to say.

Tucker and Vail,	.	.	.	.	.	\$11 75
Comarque,	.	.	.	.	.	12 00
Freeland,	.	.	.	.	.	14 50
Cooper,	.	.	.	.	.	140 00
Stevenson,	.	.	.	.	.	25 00
Durney,	.	.	.	.	.	18 06
						<hr/>
						\$221 31

ARTICLE II.

Debt of the Churches.—Each of the churches to pay one moiety of the debt due by the United Churches.

ARTICLE III.

Christ Church Hospital.—The legal property of this charity to be in Christ Church, but the charity to be managed by six persons; three to be chosen by each church at the first meeting after Easter, as heretofore.

ARTICLE IV.

Other Charity Funds.—I. All charity funds given to the respective churches, by name, or for the use of their members particularly, to be the property of the respective churches in trust. II. In all cases in which the charity has been vested in the churches or in trustees, for the use of the members of the churches generally, the legal property shall remain in the trustees, or go to the churches, as joint-tenants; the income of the trust estates and funds to be divided equally between the churches, for distribution by them, separately, among the objects designated by the donors.

ARTICLE V.

Library and Church Records.—I. The church records to remain with Christ Church, who is to have the power of certifying copies ; but St. Peter's Church to have free access for examining them, and making extracts and copies. II. The library to be the property of Christ Church, subject to the same right of access by the officers and members of St. Peter's Church as they now have.

ARTICLE VI.

Rights of Burial.—The members of the churches at the time of the separation, their widows and children, to have the same right of burial in the respective burial grounds, and so also the owners of vaults and the members of their families, as is provided in the act of Assembly in regard to St. James's Church.

ARTICLE VII.

Rector and Assistant Ministers.—I. The present rector shall continue to be rector of each church, with the same effect as if duly chosen by each after the separation ; and his salary shall be paid in moieties by the respective churches. II. The respective churches shall have the right of electing an assistant minister, who shall, if it be so agreed, be rector upon the demise of the present rector, subject to the rules and practice of the Episcopal Church in the United States in this behalf. III. If the present assistant minister shall not be chosen an assistant minister of either church, he shall continue to be an assistant minister of both the churches, with the same effect as if duly chosen by each after the separation, and shall divide his time equally between them. His salary shall be paid in equal proportions by the churches respectively. *And whereas* the said rector, church wardens, and vestrymen of

the said united churches have presented a petition to this general assembly praying that an act might be passed for carrying the said plan of separation into effect, and it is just and reasonable that the prayer of the said petition should be granted,—Therefore,

Sect. 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same, That from and after the passing of this act, Christ Church, in the city of Philadelphia, shall be, and the same is hereby separated from the corporation of the rector, church wardens and vestrymen of the united Episcopal churches of Christ Church and Saint Peter's Church in the city of Philadelphia, and that the Right Reverend William White, rector, Horace Binney and Henry J. Hutchins, church wardens, and Caleb P. Wayne, Henry Pratt, Thomas H. White, George Tryon, Philip H. Nicklin, John White, Thomas Cooper and Charles Wheeler, vestrymen, be and they are hereby erected into a separate body politic or corporate, by the name, style and title of "The rector, church wardens and vestrymen of Christ Church in the city of Philadelphia," and by the same name shall have perpetual succession and shall be able to sue and be sued, to plead and be impleaded in all courts of law and elsewhere, and shall be able and capable in law and equity, to take and hold to them and their successors, for the use of the said church, lands, tenements, goods and chattels of whatsoever nature or quality, real or personal, which now are, or shall hereafter become the property of the said corporation, or be held for their use, by any manner of conveyance, devise, bequest, or otherwise. *Provided*, that the clear yearly value or income of the estate, real, personal and mixed, of the said corporation of Christ Church, exclusive of the moneys arising from the pews of

the said church, and opening any ground thereto belonging for burials, shall not exceed the sum of five thousand dollars.

Sect. 2. And be it further enacted by the authority aforesaid, That the said rector, church wardens and vestry men of Christ Church, may have and use one common seal with such device, and inscription as they may think proper, and the same may change, alter, break, and renew at their pleasure, and that they and their successors or a majority of them met from time to time, shall have power and authority to make rules, by-laws, and ordinances, and to do every thing needful for the good government and support of the said church, *Provided*, that the said rules, by-laws, and ordinances be not repugnant to the constitution and laws of the commonwealth of Pennsylvania, or of the United States.

Sect. 3. And be it further enacted by the authority aforesaid, That on Easter Monday in every year hereafter, the members of the said Christ Church who have for one year previous held a sitting therein, shall elect twelve of their number to be vestrymen of the said church, and shall have full power to choose their own officers, and to choose annually one of their own number to be one church warden of the said church, and the rector for the time being shall choose another of the said vestrymen to be the other church warden of the said church, *Provided*, that on and after Easter Monday, which shall be in the year of our Lord, one thousand eight hundred and thirty-five, no member of said church shall be entitled to vote at any election of vestrymen, but such as shall appear by the vestry books, to have paid three successive years immediately preceding such election, for a pew or sitting in the said church. *And Provided*, That in the case of a vacancy happening in the office of rector of the said church by death or other-

wise, and until another rector shall be duly appointed, the church wardens for the time being, with the consent of the major part of the whole vestrymen in vestry met, shall have the same power and authority to manage the affairs of the said church, as if there were a rector of the said church consenting thereto.

Sect. 4. And be it further enacted by the authority aforesaid, That from and after the passing of this act of the estates and property, now belonging to the corporation of the said united churches of Christ Church and Saint Peter's Church, the lands, tenements, hereditaments, rights, and privileges mentioned and described in the first article of the plan of separation in the preamble of this act, recited as allotted for Christ Church corporation, together with all deeds and muniments of title relating thereto, and with all and singular the appurtenances, shall be and remain to the said corporation of Christ Church and their successors forever, for the sole and exclusive use of the said church, subject nevertheless to the payment of the debt according to the second article of said plan, and the said corporation of Christ Church and their successors forever, are hereby confirmed in the title, seisin, possession, and enjoyment of the said lands, tenements, hereditaments, rights, privileges, deeds and muniments of title with the appurtenances for the sole and exclusive use of the said Christ Church, subject as aforesaid, in the same full, free, and ample manner, as if the same had in due and legal form been conveyed to the said corporation of Christ Church, and their successors forever, by the said corporation of the rector, church wardens and vestrymen of the united Episcopal churches of Christ Church and Saint Peter's Church, in the city of Philadelphia.

Sect. 5. And be it further enacted by the authority aforesaid, That the Right Reverend William White, rector,

William Meredith and John Miller, junior, church wardens, Daniel Smith, Joseph Sims, William Phillips, Joshua Percival, Joseph R. Ingersoll, Lawrence Lewis, James S. Smith, and Isaac Roach, vestrymen, be, and they are hereby erected, into a separate body politic or corporate, by the name, style, and title of "The Rector, Church wardens and Vestrymen of St. Peter's Church, in the city of Philadelphia," and, by the same name, shall have perpetual succession, and shall be able to sue and be sued, to plead and be impleaded, in all courts of law and elsewhere, and shall be able and capable in law and equity, to take and hold to them and their successors, for the use of the said church, lands, tenements, goods, and chattels, of whatsoever nature or quality, real or personal, which now are or shall hereafter become the property of the said corporation, or be held for their use, by any manner of conveyance, devise, bequest or otherwise, *Provided*, That the clear yearly value or income of the estate, real, personal, and mixed, of the said corporation of St. Peter's Church, exclusive of the moneys arising from the pews of the said church, and opening any ground thereto belonging for burials, shall not exceed the sum of five thousand dollars.

Sect. 6. And be it further enacted by the authority aforesaid, That the said rector, church wardens, and vestrymen of St. Peter's church may have and use one common seal, with such device and inscription as they may think proper, and the same may change, alter, break, and renew at their pleasure, and that they and their successors, or a majority of them, met from time to time, shall have power and authority to make rules, by-laws, and ordinances, and to do every thing needful for the good government and support of the said church. *Provided*, That the said rules, by-laws, and ordinances, be not repugnant to the constitu-

tion and laws of the commonwealth of Pennsylvania or of the United States.

Sect. 7. And be it further enacted by the authority aforesaid, That on Easter Monday in every year hereafter, the members of the said St. Peter's Church who have for one year preceding held a sitting therein, shall elect twelve of their number to be vestrymen of the said church, who shall have full power to choose their own officers, and to choose annually one of their own number to be one church warden of the said church, and the rector for the time being, shall choose another of the said vestrymen, to be the other church warden of the said church. *Provided*, That on and after Easter Monday, which shall be in the year of our Lord, one thousand eight hundred and thirty-five, no member of the said church shall be entitled to vote at any election of vestrymen, but such as shall appear by the vestry books, to have paid three successive years, immediately preceding such election, for a pew or sitting in the said church. *And provided*, That in the case of a vacancy happening in the office of rector of the said church, by death or otherwise, and until another rector shall be duly appointed, the church wardens for the time being, with the consent of the major part of the whole vestrymen in vestry met, shall have the same power and authority to manage the affairs of the said church, as if there were a rector of the said church consenting thereto.

Sect. 8. And be it further enacted by the authority aforesaid, That from and after the passing of this act of the estates and property, now belonging to the corporation of the said united churches of Christ Church and Saint Peter's Church, the lands, tenements, hereditaments, rights and privileges, mentioned and described in the first article of the plan of separation in the preamble of this act, recited as allotted for Saint Peter's Church corporation, together

with all deeds and muniments of title relative thereto, and with all and singular the appurtenances shall be and remain to the said corporation of St. Peter's Church and their successors forever, for the sole and exclusive use of the said church, subject nevertheless to the payment of the debt, according to the second article of the said plan, and the said corporation of St. Peter's Church and their successors forever, are hereby confirmed in the title, seisin, possession and enjoyment of the said lands, tenements, hereditaments, rights, privileges, deeds and muniments of title with the appurtenances, for the sole and exclusive use of the said Saint Peter's Church, subject as aforesaid in the same full, free and ample manner, as if the same had in due and legal form been conveyed to the said corporation of Saint Peter's Church and their successors for ever, by the said corporation of the rector, church-wardens and vestrymen of the united episcopal churches of Christ Church and Saint Peter's Church, in the city of Philadelphia.

Sect. 9. And be it further enacted by the authority aforesaid, That the legal property of Christ Church Hospital shall be in the rector, church-wardens, and vestrymen of Christ Church, but the charity is to be managed by six persons, three to be chosen by Christ Church corporation, and the other three to be chosen by Saint Peter's Church corporation annually, at the first meeting after Easter. And that as to other charity funds, the charity funds given to the respective churches by name, or for the use of their members particularly, shall be the property of the respective churches in trust. And that in all cases, in which the charity has been vested in the churches, or in trustees for the use of the members of the churches generally, the legal property shall remain in the trustees or go to the churches as joint tenants, the income of the trust estate and funds to be equally divided between the church-

es, for distribution by them separately among the objects designated by the donors.

Sect. 10. And be it further enacted by the authority aforesaid, That the church records of the present united churches of Christ Church and Saint Peter's Church, shall at all times be and remain in the possession of the corporation of Christ Church, who shall have the same power to certify copies thereof, with the like effect as the same can now be certified by the corporation of the said united churches, and free access to the same for the purpose of examining and making extracts and copies, shall always be permitted to the corporation of St. Peter's Church, or their authorized agent. The library to be the property of Christ Church, subject to the same right of access by the officers and members of Saint Peter's Church as they now have.

Sect. 11. And be it further enacted by the authority aforesaid, That the members of Christ Church and Saint Peter's Church at the time of this separation, and their widows, and all the children of such members shall have the same rights of burial in either of the burial grounds now belonging to the united churches, as agreeably to the existing statutes and by-laws of the united churches at the time of this separation, they would have had respectively, had this separation not taken place ; their rector or other minister shall have the right of officiating at the interment. The owners of vaults in either of the said burial grounds, and the members of their respective families shall, at all times, have the right of burial therein, upon the same terms as if they were at their decease members of the church to which the ground may appertain.

Sect. 12. And be it further enacted by the authority aforesaid, That the present rector shall continue to be the rector of each church, with the same effect as if duly cho-

sen by each after the separation, and his salary shall be paid in equal portions by the respective churches. The respective churches shall have the right of electing an assistant minister, who shall, if it be so agreed, be rector upon the demise of the present rector, subject to the rules and practice of the Episcopal Church in the United States in this behalf. If the present assistant minister shall not be chosen an assistant minister of either church, he shall continue to be assistant minister of both the churches with the same effect, as if duly chosen by each after the separation, and shall divide his time equally between them. His salary shall be paid in equal proportions by the churches respectively.

Sect. 13. And be it further enacted by the authority aforesaid, That if on any of the days or times appointed for the election of vestrymen or churchwardens of either of the corporations created by this act, no such election shall take place, in every such case the vestrymen or churchwardens for the time being shall continue in office until the Easter Monday next following, and until others shall be duly chosen.

Sect. 14. And be it further enacted by the authority aforesaid, That the rules, by-laws and ordinances of the present corporation, as the same now are, shall be, so far as the same are applicable, the rules, by-laws, and ordinances of the corporation of Christ Church and of Saint Peter's Church respectively, until the same shall be duly altered. *Provided*, That in all cases where the existing by-laws, or any of them, require the presence or concurrence of a certain number of the vestrymen to render valid acts done by them; such number, until fixed by a future by-law, shall be in the proportion which the number of vestrymen fixed by this act, bears to the number of the vestrymen at the period the by-law, so requiring a specific number was passed.

MEETING OF THE VESTRIES OF CHRIST CHURCH AND
ST. PETER'S, IN THE CITY OF PHILADELPHIA.

PURSUANT to notice, a meeting was held at the Rector's House on the evening of January 25, 1832, and the following resolution was adopted :—" That the accounts of the Wardens and the Treasurer of the Charity Funds should be placed in the hands of the late Committee of Accounts for examination ; and that the same Committee be requested to examine the state of the funds, and determine on the most proper mode of division, and report to their respective vestries."

MEETING

OF THE VESTRIES OF CHRIST AND ST.

PETER'S CHURCHES.

THE undersigned, appointed at the last meeting of the late vestry of the united churches of Christ and St. Peter's, held at the house of the Right Reverend Bishop White, rector of said churches, on Wednesday evening, the 25th ultimo, to examine the accounts of the wardens, and of Thomas H. White, Treasurer of the Charity Funds; and also to examine the state of the Church Funds, and determine on the mode of division, &c., respectfully report, that they have examined the account of Mr. Meredith, Accounting Warden, and find the same correct, showing a balance of \$429 78 due to the churches—also, the accounts of Mr. Hutchins, Assistant Warden of Christ Church, and Mr. Miller, assistant warden of St. Peter's, and find them balanced, and correct, with the exception of a small error of \$2 71 in the latter, against the churches, which they have noted on the face of the account. They have also examined the account of Mr. White, Treasurer of the Charity Funds, which they find correct and supported by the proper vouchers, showing a

balance in cash of	\$1131 76
and in United States Stocks of 1821 and	
1822, 5 per cents.	3978 36

together amounting to \$5110 12
in his hands; \$60 of which belongs to St. Peter's Church, *exclusively*, arising out of the Brandon and Hand Legacies, and the difference of \$5050 12 for the uses intended.

Your committee on the other matters referred to them, after having given to the same the best consideration in their power, have further to report, that they find the estates and funds of the united churches to be as follows :

I. Divided according to the provisions of the late act of Assembly.

CHRIST CHURCH CORPORATION.

1. The church and grounds on Second street, and on Mulberry and Fifth streets.

2. Parsonage ground, so called, a rent charge of £136., reserved out of Parsonage Lot on Second street, 34 by 299, payable by J. Ridgway. \$362 67

3. Three-fifths of Rector's Ground-Rent,* £100., reserved out of a lot on Spruce, Fourth

* The origin of the rector's ground-rent, so called, is believed to be as follows : About the year 1732,* Edward Jauncy, Esq., bequeathed three hundred pounds sterling to the Society, in England, for Propagating the Gospel in foreign parts, in trust, which the Society invested in "new South Sea annuities, till lands can be purchased in Pennsylvania," and appropriated the interest for the benefit of the minister of Christ Church, Philadelphia. In February, 1759, the vestry of Christ Church ask, and obtain permission, of the Society to sell, and invest the proceeds of these South Sea stocks in lands.† A lot was accordingly purchased in the south part of the city for £500. sterling, of which amount the Rev. Dr. Peters, the then rector, gave about £200., with an express understanding, it would seem, that "that part of the lot which is bought with the Society's money, (the £300. of Mr. Jauncy's bequest, given for that purpose,) be for the use of the rector of Christ Church, and that which is bought with my (his) money, for the minister of St. Peter's Church, if ever separated."‡ Accordingly, on the separation of the churches, "three-fifths of rector's ground-rent," or the income of the property purchased by the £300. of Mr. Jauncy, were

* See pp. 114. 116.

† Ibid. p. 149.

‡ Ibid. p. 154.

and Fifth, 396 by 102, to be applied to the support of the rector of the united churches, as long as their union shall continue; and in case of their separation, three-fifths to Christ Church, and two-fifths to St. Peter's. . . .	160 00
	<hr/>
	\$522 67

ST. PETER'S CHURCH CORPORATION.

1. The church and ground on Third, Fourth, and Pine streets.	
2. Two-fifths of Rector's Ground Rent .	\$106 67
3. Tucker and Vail—Rent charge, 4 <i>l.</i> 8 <i>s.</i> on lot west side of Fifth, near Mulberry street	11 75
4. Commarque—Rent charge, 4 <i>l.</i> 10 <i>s.</i> out of lot south side of Chesnut, 30 by 42 .	12 00
5. Freedland—Rent charge on lot south side of Sassafras, devise of Mary Stevens . . .	14 50
6. Cooper—Rent charge out of lot north side of Pine, and on Fifth street . . .	140 00
“Purchased with S. Powell's legacy to be appropriated to such uses as may be determined upon from year to year by vestry.”	

assigned to Christ Church; and two-fifths of the rent, or that purchased by the £200. of Dr. Peters, were assigned to St. Peter's Church. In March, 1838, an act of the Legislature was passed authorizing the sale of this ground-rent. It was accordingly sold, and the proceeds divided between the two churches; and the three-fifths belonging to Christ Church, are now (1841) invested (under the approbation of the Court of Common Pleas) in \$2500 county loan payable in 1871; for the rector, church wardens and vestrymen of Christ Church, in trust, towards the support of the rector of said church. Interest 6 per cent., payable in January and July.

7. Stevenson—Rent charge on a lot on south side of Cedar street, between Second and George—Leak's ground-rent purchased with part of Peter Knight's legacy	25 00
8. Durney—Rent charge, 4 <i>l.</i> 1 <i>s.</i> 3 <i>d.</i> sterling, 6 <i>l.</i> 15 <i>s.</i> 5 <i>d.</i> currency, issuing out of a lot on Second and Shippen, granted by Joseph Shippen	18 06
	<hr/>
	\$327 98

The Rector's ground-rent is received by himself, so that no arrangement in relation to it is at this time required; nor until there shall be two rectors. The others are all paid up, and the churches respectively will receive what belongs to each hereafter.

II. Christ Church Hospital—all the funds belonging to it will be collected by the treasurer, and applied to its use. *Devises* of Dr. Kearsley and Joseph Dobbins—the present state of *these* will be seen by a statement, (marked A.) furnished by the treasurer, and appended to this report: the legal property of this charity to be in Christ Church, but the charity to be managed by six persons, three to be chosen by each church, at the first meeting after Easter, as is provided for by the present charter.

III. Charity Funds, given to the respective churches by name, or for the use of their members particularly, are to remain the property of the separate churches in trust. These are—

CHRIST CHURCH.

THE RIGBY LEGACY.

DEVISE FOR THE POOR COMMUNICANTS OF CHRIST CHURCH.

1. A Message and lot on the west side of Delaware

front street, above Sassafras, No. 124, and now rented to John F. Sarchett, for	\$120 00
2. A ditto, No. 15 Sassafras street, rented to Dr. Jacob Lentz for	200 00
3. A ditto, No. 17 Sassafras street, rented to John Wiley for	250 00
	<hr/>
	\$570 00

See particular statement, also appended to this report, marked B, which shows *further*, "The following stock at " 5 per cent. per annum, purchased at various times by the " committee having charge of this legacy, viz.

"\$700 of city loan, 5 per cent. yielding an- nually	\$35 00
"\$850 of Pennsylvania state, 5 per cent. .	42 50"
and <i>further</i> , a balance in the Farmers' and Mechanics' Bank of	285 15

THE CLIFTON LEGACY.

Extract from the Will of Miss Clifton.

"One share in the Bank of Pennsylvania I give to Thomas H. White and William S. Biddle, in trust, as the foundation of a fund for teaching six boys at a choir, to sing in the orchestra of Christ Church, and to be applied by them to that purpose, when a sufficient provision shall be made to answer that object: the interest to be applied to the purchase of other stock, and to accumulate until the purpose above mentioned is answered." This fund now appears to be invested in 5 per cent. stock of the United States, and amounts to \$542 52.

ST. PETER'S CHURCH.

THE THOMAS LEGACY.

1. A house and lot in Mulberry, near Front street, No. 10, rented to Geo. Scott for .	\$200 00
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2. A house and lot, North Fifth street, No. 58, rented to A. Tripple for	130 00
3. A house and lot, North Fifth street, No. 60, rented to William Johnston for	150 00
4. A ground-rent on lot, South Second street, near the Wharton Market	26 67
See statement likewise appended to this report, and marked C.	

THE BRANDON AND HAND LEGACIES.

A ground-rent issuing out of a lot, corner of Third and Cedar streets, payable by J. Dupuy on the 1st of February, yearly \$42 00 and \$60 of the capital of the 5 per cent. stock, forms the whole investment of these legacies, for the exclusive use of the poor members of St. Peter's Church, as appears from the following extracts from the wills, viz.—Mary Brandon devises to her mother, Margaret Hand, for life, and by codicil—"in confirmation of my esteem for the institution called St. Peter's Church, I devise, &c. for the benefit of the Poor Funds of said institution, \$300," to be paid after the death of her mother. Margaret Hand devises one-half of the residuum of her estate to the Rector, Church-warden and Vestrymen of St. Peter's Church, for the benefit of the poor members of said church—the other one-half to the Presbyterian Church.

IV. Charity Funds vested in the churches, or in trustees for the churches generally, are to remain in the trustees, for the joint benefit of the churches, or go to the churches as joint tenants—the income to be divided equally

for distribution among the objects designated by the donors. These are--

WILLIAM CLYMER'S LEGACIES.

1. A ground-rent issuing out of house No. 60, in Shippen street, payable yearly on 1st May, by James Cox, 2 <i>l.</i> 16 <i>s.</i>	\$7 47
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2. A ground-rent issuing out of house No. 64, in Shippen street, payable yearly on 1st May, by Jos. Fernandez	9 00
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The following is extracted from his will :--William Clymer directs his executors to apply £100. to the purchase of a perpetual yearly rent, or to be put out at interest, on good security, and gives the rent or interest to the minister and church warden of Christ Church and their successors forever *in trust*, to distribute the said rent, annuity or interest, on the 20th September, yearly, to twelve such poor widows frequenting and belonging to the congregation of said church, as the said minister and church-wardens shall judge good and proper objects, &c.

JAMES STOOPS AND REBECCA VENABLES' LEGACIES.

1. A ground rent issuing out of houses, No. 244 and 246 South Third street, payable 1st May, yearly	\$18 13
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2. A ground-rent issuing out of house, No. 39 Union street, payable half yearly on 25th March and 25th September, by Mrs. George Barclay	17 77
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3. A ground-rent issuing out of a lot on Vine street, between Third and Fourth streets, payable half yearly on 25th March and 25th of September, by James Exly, 5 <i>l.</i> 12 <i>s.</i>	14 94
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4. A ground-rent issuing out of house, No.
9 Third street, near Poplar Lane, payable
yearly, on 1st May, by Jesse James . . . 10 00
5. A ground-rent issuing out of . . .
Third street, near Poplar Lane, payable yearly
on 1st May, by Judge Hallowell, £5 . . . 13 33

For the use of Christ Church and St. Peter's, as appears by the following extracts from their wills, viz.:—

James Stoops gives to his house-keeper, Ann Banks, for life, *inter alia*, his messuage, &c. on the west side of Third street, in breadth 17 feet, and in length 132 feet; and upon her decease he gives one-third of the same to the rector, church-wardens, and vestrymen of the united Episcopal churches of Christ Church and St. Peter's, to be applied for the use of the poor belonging to the said churches; one-third to the trustees of the college, &c. to be applied to the use of the charitable school; one-third to the Pennsylvania Hospital. Rebecca, widow of Thomas Venables, gives to the church-wardens and vestrymen of the united Episcopal churches of Christ Church and St. Peter's, £100.—interest to be distributed amongst the poor communicants belonging to said churches.

MARY ANDREWS'S LEGACY.

A ground-rent issuing out of a lot and houses,
corner of Front, Water and Walnut streets,
payable yearly on 25th December, by James
C. Fisher, £10 \$26 66

She, by will, gives the minister and church wardens of Christ Church £100. towards purchasing an organ, folio common prayer book, hanging for desk and pulpit, &c. Devises to William Peters, his heirs and assigns, &c. all the messuages, &c. in Front, on Walnut and Water streets,

forming a corner, charged inter alia, with £10, which the said W. P. his heirs and assigns shall yearly, during Christmas holy days, distribute amongst such poor necessitous families of the city of Philadelphia, not on the poor roll, or supported at the public charge; in the distribution of which he and his heirs shall consult the minister and church wardens of Christ Church, for finding out proper objects amongst whom to be distributed, &c. ; gives power to minister and church-wardens to distrain.

V. The library and church records are to remain with Christ Church, with the provisions expressed in the act. A catalogue and inventory should be given to St. Peter's.

VI. General charity funds arising from collections and communion money, &c. amount, by the account of Thomas H. White, treasurer, as before

stated to	\$1131 76 in cash,
and in 5 per cent. stock to \$3978 36,	
less \$60, leaves	3918 36

\$5050 12

of which Christ Church takes one-half, \$2525 06—St. Peter's Church takes one-half, \$2525 06, for the uses intended.

VII. The salaries of the rector, assistant ministers, (Dr. De Lancey excepted,) and officers, are paid up to the beginning of the current quarter; and the assistant minister and Mr. Bryant are paid something in advance. The salaries of the rector and assistant minister, and of Dr. De Lancey and Mr. Bryant will be paid as they become due, a moiety by each church, and each church will pay its own officers for the current quarter and thereafter.

VIII. There is in the hands of the accounting warden, as before stated, to the credit of the churches \$429 78. It

is proposed that this balance shall remain to be applied to the payment of salaries, or outstanding demands, &c. for which the churches are generally bound until the end of the present quarter, and what then remains shall be divided between the churches; or that the whole be now paid over, a moiety to each church, each church contributing its share of said salaries.

IX. Pew Rents.—It appears that the arrears of pews in Christ Church, as per statement of the late assistant warden of that church, (marked D.*) are \$230 55, and in St. Peter's Church \$472 86, as per statement of the late assistant warden of that church, marked E,* which, with the paper marked D,* are both further appended to this report. These arrears may be divided equally, as they are collected; or each church may take its own arrears, as was done in the separation of St. James's Church: considering that the former mode would keep the account open between the churches for a long time, and almost indefinitely—the committee would recommend the adoption of the latter.

X. Debts Due by the Churches.—These are the loans granted by Christ Church Hospital, and amount to \$3300, to be paid by the churches equally.

Christ Church one-half is \$1650; St. Peter's Church one-half is \$1650. Either church may pay its one-half, or each may assume to pay it, with the consent of the treasurer of Christ Church Hospital, and in the mean time pay the interest accruing on the same.

Finally, it appears that Christ Church is indebted to the united churches for an advance made by the vestry for her special use the 23d April, 1830, being the amount of Mr.

* These statements were exhibited to the vestries, but are not now appended in print.

Kenworthy's bill for painting, \$278 40, and interest thereon to the time of separation.

All of which is respectfully submitted, 14th February, 1832.

C. P. WAYNE,

On behalf of Christ Church.

J. PERCIVAL,

On behalf of St. Peter's Church.

APPENDIX A.

PROPERTY BELONGING TO CHRIST CHURCH HOSPITAL.

WHERE SITUATED.	Occupied, or paid by		Total Am't.
House N. E. cor. High & Front sts.	J. T. Sullivan	350 00	
Do. do. do. Cellar	G. W. Bertron	350 00	
Do. N. W. cor. High & Water	James Brown	350 00	
Do. No. 2, Letitia Court	E. Kuhn	160 00	
Do. No. 4, South Front street	L. B. Clarke	400 00	
Do. No. 6, South Front street	Gebhard Harris	325 00	
Do. No. 111, Mulberry st.	Elizabeth Knight	400 00	
		—	2335 00
Ground rent, lot No. 159, Mulberry	Adam Guier	16 00	
Do. lots No. 381 & 383, N. Front	Edmund Pryor	13 47	
Do. lot No. 379, N. Front st.	do.	6 73	
Do. lot N. Front, opposite Duke st.	Robert Porter	28 00	
Do. lot N. Front st. adjoining public wharf, N. Liberties	Daniel Bickley	20 00	
Do. lot adjoining Hay Scale Wharf, N. Liberties	Johns and Linerd	20 00	
Do. lot No. 193, N. Front st.	I. W. Norris	10 00	
Do.	James Trimble	10 00	
Do. lot No. 197, N. Water st.	Mary Tatem	10 00	
Do. lot No. 33, S. Third st.	Curtis Lownes	20 00	
Do. lot No. 23, N. Third st.	A. Brazier	6 00	
Do. lot No. 25, N. Third st.	Jacob Ridgway	6 00	
Do. lot No. 64, Chesnut st.	Joel Atkinson	3 51	
Do. lot No. 62, do.	Caleb Pusey	4 07	
Do. lot No. 60, do.	Jacob Stockman	4 07	
Do. lot No. 58, do.	John Harland	7 02	
Do. lot N. Fifth st. between High and Mulberry	Robert Fleming	165 33	
Do. lot Cedar st. between Second and Third sts.	Samuel Beatty	20 00	
Do. lot No. 89, Cedar st.	A. Southern	14 67	
Do. lot N. E. cor. Third & Cedar	Wm. Campbell	61 33	
Do. lot S. E. cor. Vine & Fifth sts.	James Stokes	32 00	
Do. lot No. 121, Spruce st.	John Elliott	50 00	
Do. lot No. 143, S. Fifth.	Thos. Cooper	28 00	
		—	556 20
Bond and Mortgage, \$6000 at 5 per ct.			300 00
Bank Stock—Joseph Dobbins's legacy— 200 shares in Bank of South Carolina	Varies—last few years at about		600 00
Loans to Rector, &c. of the united church- es of Christ Church and St. Peter's, \$3300 at 5 per cent.			165 00
Stock of the State of Pennsylvania at par —\$2000 at 5 per cent—cost \$2007 50.			100 00
			4056 20
Lot of Ground between Spruce and Pine sts. and Sixth and Seventh from Schuyl- kill, not improved or occupied.			—

DUE BY CHRIST CHURCH HOSPITAL.

There is to the credit of an account entitled the estate of Samuel P. Moore, being an accumulation of	years of ground-rent of £4 sterling per annum, to year 1827. It has not been called for, nor is it known who are the representatives of said estate,	\$228 54
To credit of Ann Simmons—interest payable during her life		1000 00

APPENDIX B.

PHILADELPHIA, February 7th, 1832.

An account of the property bequeathed by Henry Rigby to Christ Church, in trust, for the poor communicants of said church, as per will, dated 28th April, 1823.

	Dolls. per annum.
One house, No. 15 Sassafras street, now rented to Dr. Jacob Lentz	\$200 00
One house, No. 17 Sassafras street, now rented to Mr. John Wiley	250 00
One house, No. 124 N. Front street, now rented to John F. Sarchett	120 00
	<hr/> 570 00

Amount carried over 570 00

From which deduct the following annual

charges, viz. :

Water rents	\$15 00
Taxes, annually, about . . .	52 00
Repairs average about . . .	63 00
	<hr/> 130 00
	<hr/> \$440 00

To which, add the following stock at 5 per cent. per annum, which has been purchased at various times by the committee having charge of this legacy, viz. :

\$700 of city loan, 5 per cent. yielding annually	35 00
\$850 of Pennsylvania state, 5 per cent. yielding annually	42 50
	<hr/> \$517 50

There is besides a balance now lying in the Farmers' and Mechanics' Bank of \$285 15 in cash, part of which will be required shortly to pay the poor communicants—some part will be wanted for repairs of the wood work of the houses, and part will be ready to be invested in additional 5 per cent. stock. The rents of the two houses in Sassafras street are pretty regularly paid when due.

The certificates of the 5 per cent. stock are all now standing in the name of "the Rector, Church-wardens, and Vestrymen of the united Episcopal churches of Christ Church and St. Peter's Church, in the city of Philadelphia, upon the trust, &c. of Henry Rigby."

It would be proper to have them now transferred to the "rector, church-wardens, and vestrymen of Christ Church, in the city of Philadelphia, in trust, &c."

There are seven certificates of stock in the city loan,

each \$100, and five certificates of Pennsylvania State Stock, viz. :

\$200
100
200
200
150
<hr/>
\$850

All of which are kept in a drawer in the vault at Christ Church Hospital, as also the policies of insurance on the houses against fire.

H. J. HUTCHINS,
Chairman of Committee on Rigby's Legacy.

Committee appointed by vestry on Rigby's Legacy,
C. P. WAYNE, GEORGE TRYON, H. J. HUTCHINS.

A P P E N D I X C.

The property bequeathed by the will of William Thomas, dated 2d July, 1789, consists of three three-story brick dwelling houses, and one ground rent of \$26 67 per annum. The income is directed to be appropriated in the following manner, viz. :

House in N. Fifth street, No. 58, now occupied by Anthony Tripple, at an annual rent of	\$130 00
Do. adjoining—No. 60, occupied by William Johnston	150 00
Do. in Mulberry street, near Front, No. 10, occupied by Geo. Scott	200 00
	<hr/>
	480 00

Deduct estimated repairs and taxes per annum, \$60—also, this sum to be applied annually “*towards the tuition of the poor children of St. Peter’s Church,*” \$80 . 140 00

Estimated annual amount to be “*distributed between the poor that are in actual communion in St. Peter’s Church*” . . \$340 00

To be applied “*toward the tuition of the poor children of St. Peter’s Church,*” as mentioned above . . . 80 00

Also a ground-rent on lot on S. Second street, near the Wharton Market, payable by Ann Veacock . . . 26 67

Annual appropriation for the tuition of the poor children of St. Peter’s Church . . 106 67

Estimated annual income from Wm. Thomas’s legacy . . . 446 67

Balance now in the hands of the committee for distribution among the poor communicants of St. Peter’s Church . . 300 46

And for the tuition of the poor children of said church . . . 128 07

\$428 53

Committee on Thomas’s Legacy—LAWRENCE LEWIS,
JOHN MILLER, JR. WILLIAM PHILLIPS.

LAWRENCE LEWIS,

Chairman of the Committee on Thomas’s Legacy.

FEBRUARY 14th, 1832.

EARLY HISTORY OF THE CHURCH

IN

PENNSYLVANIA,

AND

SOME OF THE ADJOINING STATES.

“Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

Thou madest room for it; and when it had taken root, it filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedar trees.

She stretched out her branches unto the sea, and her boughs unto the river.”—PSALM LXXX, 8-11.

EARLY
HISTORY OF THE CHURCH
IN
PENNSYLVANIA,
AND SOME OF THE ADJOINING STATES.

IT has been well and truly said, in the Preface to our book of Common Prayer, that the Protestant Episcopal Church in these United States is indebted, under God, to the church of England, for her first foundation, and a long continuance of nursing care and protection. The remark is more immediately applicable to the venerable society for the Propagation of the Gospel in Foreign Parts, established in England in the year 1701, under royal patronage, for the express purpose of disseminating the doctrines and worship of the Episcopal Church in the British colonies. The history of that society for the first seventy or eighty years of its operations, until the American revolution put a stop to its benevolent labours here, is the history of the establishment and progress of the church in this country. A large debt of gratitude is certainly due from us for their successful efforts. Nor can we forbear acknowledging the truth of a prediction made

more than a hundred years ago in reference to this subject, "that the principles implanted in the people then, would influence future generations; and though that age was greatly indebted to the society, their posterity would be exceedingly more so."* The same writer remarks of the Archbishop of Canterbury, through whose influence the royal charter was granted and this society established, that it "was an action suitable to Archbishop Tenison's public spirit and honest zeal for the protestant religion, and exceedingly becoming his high station and authority in the church. The American colonies sure," he adds, "can never without the greatest veneration and gratitude remember him, when they shall, many ages hereafter, feel the happy effects of having the christian religion planted among them, and reflect how hearty and forward Archbishop Tenison appeared, to obtain that charter which gave life and authority to so glorious an undertaking."† Every Episcopalian will heartily respond to this sentiment, and bless God for having put it into the heart of so great and good a man to exert his influence in behalf of an institution, from which we derive such priceless privileges.

The following interesting account of the early introduction of the church into this and the neighbouring states, is taken from a work entitled "An account of the Society for propagating the Gospel in Foreign Parts, established by the Royal Charter of King William III., with their proceedings and success, and

* Humphreys's Hist. of the Society for Propagating the Gospel in Foreign Parts, London, 1730, Preface, p. 4.

† Ibid. p. 13.

hopes of continual progress under the happy reign of her most excellent majesty QUEEN ANNE." "Printed by order of the Society, John Chamberlayne, Secretary." London, 1706.

This is a small quarto of about one hundred pages, No. 478, of the Philadelphia Library, and contains a very valuable history of the origin of the Society and its operations for the first four years. It is the most particular account I have yet seen, of the first efforts to plant the church in this country, by the venerable Society to which, under God, we owe so much.

Speaking of the condition of the Church in these colonies before the Society was organized, the author says,—

"An order of King and Council is said to have been made to commit unto the bishops of London, for the time being, the care and pastoral charge of sending over ministers into our foreign plantations, and having the jurisdiction of them. But when the present Lord Bishop of London was advanced to that see in 1675, his lordship found this title so defective, that little or no good had come of it. For it being left to such as were concerned in those parts to provide for the transporting of such ministers as should be appointed or allowed by the bishop, there was so little done, that when his lordship inquired how the several colonies were provided, he found there were scarce four ministers of the church of England in all the vast tract of America, and not above one or two of them, at most, regularly sent over. To supply this sad defect, his lordship made his proposals to several of those places to furnish them with chaplains, and had generally an encouragement from them so to do. And for the better effecting of it, his

lordship prevailed with his Majesty King Charles I. to allow to each minister, or school-master that should go over, the sum of twenty pounds for his passage, which royal bounty hath been ever since continued. And instructions were given to each governor, to admit none authoritatively to serve any cure of souls, or to teach school, but such only as brought over the bishop of London's license with them. And as a further great favour, it was ordered, that from that time, every minister should be one of the vestry of his respective parish. Upon this, they built churches generally within all their parishes in the Leeward Islands, and in Jamaica. And for the better ordering of them, his lordship prevailed with the King, to devolve all ecclesiastical jurisdiction in those parts upon him and his successors, except what concerned inductions, marriages, probate of wills, and administrations, which was continued to the governors as profitable branches of their revenue. And for their better encouragement, his lordship procured from his majesty the royal gift of a fair bible, common prayer book, books of homilies, articles and canons, and tables of marriages, for each parish, to the value of about twelve hundred pounds. At that time, there was no church of England minister either in Pennsylvania, the Jerseys, New York, or New England; only the chaplain to the fort at New York officiated in those parts, till a church was opened at Boston; and soon after the people of Rhode Island built a church to the same purpose, and Colonel Fletcher, when Governor of New York, procured the assembly to set out six churches, with allowances from forty to sixty pounds a year, for the maintenance of ministers. And the better to accommodate the residing clergy, there was order given to several of the governors in the Islands, that as escheats should fall in any parish that was not provided of manse and glebe, some part of

those escheated lands should be settled for that pious use ; though this, we doubt, has hitherto had very little effect. When the state of religion began thus to prosper in our foreign plantations, then, for the better order and increase of it, the lord bishop of London did constitute and appoint the Rev. Mr. James Blair, to be his commissary in Virginia ; and did afterward send over the Rev. Dr. Thomas Bray, as his commissary to Maryland ; who, being assisted by the generous contributions of Her Royal Highness the Princess of Denmark, (our present gracious queen) and many of the nobility, gentry and clergy, did settle and support several new ministers in that province, and did fix and furnish parochial libraries, and did other public services ; of which he has himself given a true and modest account. And to encourage these endeavours, a private society was formed to meet and consult, and contribute towards this progress of christianity in foreign parts.

When so good a foundation had been laid, it was time for public authority again to espouse, and confirm, and carry on this good work, as a national concern, and a blessing to the christian world. And therefore, soon after the late happy revolution, when our glorious deliverer, King William, had rescued the Church of England and the Protestant religion from extreme dangers ; it was then by Divine Providence a more favourable opportunity for soliciting and promoting this blessed design of propagating the gospel more effectually in foreign parts : and accordingly, in this happy juncture, a proper application was made by the Arch-bishops and Bishops to the King, who accordingly granted a charter, dated 16 of June, 1701, for *the erecting a corporation or society, for the propagation of the Gospel in foreign parts.*

After these preliminaries, the society endeavoured to gain the best information they could of the present state of

the christian religion in our American plantations, and did find, that in some places it was so very sad and deplorable, that there were scarce any footsteps of religion to be seen among them; and where there was any sense of it left, the people had sent very mournful complaints of their want of ministers to instruct, assist, and guide them in it. For whereas the English colonies in America were extended twelve hundred miles in length, upon the sea coast, well settled with people, under ten several governments: in some of these there was yet no manner of provision of ministers, or any support for them, and in all the others, much fewer than the public service of God, and the instruction of the people did reasonably require.

To make their inquiries more effectual, they sent over the Rev. Mr. George Keith, as a travelling missionary into those parts, who kept a journal of his travels and labours, now published by him.

Upon the happy accession of her present majesty to the throne, this work of propagating the Gospel in foreign parts had a new life and vigor put into it. An address was immediately made to her majesty by the President and Vice Presidents, and the rest of the members of the society, after "condoling with her majesty for the great loss sustained by the death of the late king of glorious memory, the founder of this society, they proceeded to express their great joy and satisfaction to see a princess of such illustrious piety and virtue, advanced to the throne of her royal ancestors—as well as for promoting a glorious reformation, and thereby an happy union at home, as for propagating the christian faith in all her majesty's dominions abroad. Which great work of propagating the christian religion being that with which they have the honour to be particularly entitled, they declare themselves deeply sensible of the obligation they have to her majesty, for her

princely beneficence to it, when it was first undertaken and carried on by a private society—they profess an entire assurance of her zeal for the public good, and that they are induced to believe that her majesty's government, being thus founded on religion and justice, cannot fail of a blessing from heaven upon all her undertakings." To which her majesty was pleased to give this gracious answer: "*I shall be always ready to do my part towards promoting and encouraging so good a work.*" Under this protection and favour of her most excellent majesty, the society went on with greater courage and cheerfulness, to prosecute their laudable designs.

Several divines and other students offered their service to the society; and those of them who were found to have the best characters, and the greatest abilities, were received, and employed, and supported to their full satisfaction. Mr. Patrick Gourdon, was sent a missionary to New York, with a competent allowance of fifty pounds per annum, or more if the society should think fit. Mr. John Bartow, to West Chester in the same province, with fifty pounds per annum, and a benevolence of thirty pounds. Mr. Samuel Thomas to South Carolina, with the yearly support of fifty pounds, with ten pounds to be laid out in stuffs, for the use of the wild Indians in those parts of South Carolina, where the said Mr. Thomas was to reside, and twenty pounds for his farther encouragement. Mr. John Talbot, rector of St. Mary's in Burlington, in New Jersey, was allowed to be an itinerant companion and assistant to the Rev. Mr. George Keith, in his mission and travels, with an allowance of sixty pounds per annum. Mr. John Brook was appointed to serve at Shrewsbury, Amboy, Elizabeth-town, and Free-hold in East Jersey, and was supported by an annual pension of fifty pounds. Mr. William Barclay, the church of England minister at

Braintree in New England, had an annual encouragement of fifty pounds, and a gratuity of twenty-five pounds for present occasions. Mr. Henry Nichols was settled as minister in Uplands in Pennsylvania, with an allowance of fifty pounds per annum from the society. Mr. Thomas Crawford at Dover-Hundred in the same province, had a like annual allowance of fifty pounds, and Mr. Andrew Rudman, had a reward given to him for the supply of Oxford or Franckfort in the same county. Mr. James Honyman was sent to Rhode-Island, with the assistance of thirty pounds per annum. Mr. William Urquhart was fixed at Jamaica, in Long-Island, with a salary of fifty pounds per annum, and Mr. John Thomas, at Hempstead in the same island, with the same support. The Rev. Dr. Le Jau was sent to Goose-creek in South Carolina (where Mr. Stackhouse had been before appointed and supported by the society) with an honourable allowance of fifty pounds yearly, and twenty-five pounds for his charges in transporting himself and family. Besides these, the society have sent the Rev. Mr. Ross to New Castle in Pennsylvania, the Rev. Mr. Mackenzy to Staten Island, in New York, and several other missionaries. And to make them the more easy and cheerful in their undertaking this mission, the society have made it a rule and practice, that one whole year's salary shall be ascertained to each missionary, (or his assigns) living or dying; and one moiety of it paid in hand. And whereas the Rev. Mr. Jackson, a painful minister in Newfoundland, had gone upon a mission into those parts, with a wife and eight children, upon the encouragement of a private subscription of fifty pounds per annum for three years; when his time expired, and that benefaction ceased, to encourage him to continue in a place where he did great service, the society sent him thirty pounds for a present benevolence, and ordered fifty pounds per annum to be

ascertained to him for three years more to come. And it must be observed, that besides the stated salaries allowed to all our missionaries, to encourage and assist them in their studies, a present of books, (chosen out of an approved catalogue) to the value of ten pounds, was made to every one of them, for the use of themselves and their successors; and another parcel of small tracts and papers upon divine and moral practical subjects, to the value of five pounds, in like manner to each of them, to be freely distributed among their people and neighbours in those foreign parts; which useful presents of books and papers have not been confined to our missionaries only; but have been frequently given to any ministers and chaplains who have been going abroad, upon any other foot, into our factories, colonies, or plantations. To whom likewise, upon occasion, some pecuniary gifts have been seasonably presented; such as thirty pounds for a gratuity to Mr. Tyliard going to Virginia; twenty to Mr. Eburne a minister of the Isle of Shoals. Twenty pounds to Mr. Macqueen, for his encouragement in his voyage to Mary-Land, going thither by the directions of the Lord Bishops of London. To Mr. John Sharp thirty pounds for his good services in East Jersey. To Mr. Robert Keith in Mary-Land, ten pounds. To the Rev. Mr. Gifford and other ministers in Antigua, twenty pounds; and several other sums to several other persons.

The society have taken farther care to extend their charity and bounty to all proper objects, and upon all suitable occasions, that might any way contribute to their general design. They have sent tokens of their respect to the Dutch ministers of Albany, to encourage them in their services among the Indians. They have established a catechist at New York, for the benefit of converts and novices in the christian religion. They have allowed a salary to Mr. Cleator, a school-master at Rye, in the pro-

vince of New York. They have borne the charges of a royal patent for a minister and school-master at Philadelphia in Pennsylvania, and have supplied the first school-master there with books and money. They have allowed fifteen pounds to the minister and church-wardens of New Port in Rhode Island, towards furnishing and adorning their church with a chalice, patten, cloth for pulpit and communion table, and other ornaments. They have sent a certain number of Greek Testaments and Liturgies to the Rev. Mr. Urmston at Moscow, for the use of the inhabitants, and many English practical books for the youth and servants of that factory ; as also bibles, common-prayer books, and other benefactions, as more largely appears upon the register of the society. This continual bounty has had very good effects abroad, by influencing and exciting the governors and inhabitants to build several new churches, to erect houses, to allot glebes, and to assign (in part at least) a settled maintenance for their ministers ; and even to convert some of the meeting-houses of quakers, and other sectaries, into places of worship according to the church of England. And several addresses, letters, and other applications have been made, and sent, from some of the magistrates and chief inhabitants of the plantations to our society, for their advice and assistance in propagating religion amongst them, to which the society have made proper and suitable returns. These and other pious endeavours of the society have, by God's blessing, had a good effect, by setting an example to the plantations themselves, and exciting them to contribute to their own happiness. For this zeal and bounty of the corporation had a sensible influence upon the governors and inhabitants, and did induce them with the more cheerfulness to build churches, to allot glebes, and to assign some stated portions of maintenance for a settled ministry. This noble emulation was

continually kept up by letters of the society to the respective governors, who were most of them very instrumental in promoting the good work. And whenever any foundations of a new church were laid or projected, the people of each district, in their solemn vestries, did make application to the society for their help and assistance, and did never fail of all suitable encouragement. Thus the minister and church-wardens of Rhode Island, did acquaint the society, (September 29, 1702,) that the place where they met to worship, was finished on the outside, all but the steeple; and the inside was pewed well, though not beautified; they had a communion table; but they wanted ornaments for decency and order; assuring the society that whatever favours they should please to bestow upon them, towards the perfecting of their church, should be accepted with the humblest gratitude, and seconded with the utmost of their own abilities. In like manner the vestry of Dover-Hundred within Kent county in Pennsylvania, did (August 30, 1703,) represent to the Bishop of London, the great want of a preacher among them, to teach and instruct the people in matters of religion, and their duty towards God, &c. and that they would endeavour, according to their abilities, to contribute towards his maintainance; and humbly intimated their expectations of help and encouragement from the society formed in England for the propagation of christian religion in America.

Soon after, the church-wardens and other members of the church of England, in the colony of West Jersey, did (September 4, 1703,) express their design of erecting a church at Burlington, for the worship of God according to the law established in England; and desire, that their infant church may receive from the society a benefaction of common prayer books, catechisms, necessities for the communion table and pulpit, &c. The minister and vestry of

the church at New Port in Rhode Island, did, by a letter to the society dated December 23, 1703, thank them for their grateful and acceptable present of furniture for their communion table; professing that it was a great joy to them, to be taken notice of by so great a body: they desire a continuance of the society's allowance of fifty pounds per annum to their minister: they are building a steeple, and are enlarging their church by a new gallery, and desire to be continued under the protection of the honourable society. The vestry of Burlington in W. N. Jersey, by letters to the society dated April 2, 1704, desire to adore the goodness of God for moving the hearts of the lords spiritual, nobles, and gentry, to enter into a society for propagating the gospel in foreign parts; the benefit of which they have already experienced, and hope further to enjoy. They have joined in a subscription to build a church, which though not yet near finished, they have heard several sermons in it; but are not able to maintain a minister without the assistance of the society, whereon they beg God to shower down his blessing as a reward for their great charity and care for the good of souls. The church-wardens and vestry of Braintree in New England, by letters to the Bishop of London, October 19, 1704, give their testimonials to Mr. George Muirson, returning into England to receive Holy Orders; and complain that they are destitute of help, and therefore beseech his lordship to remember them who are as sheep without a shepherd; and to send over their Rev. pastor, Mr. William Barclay, to them, &c. The inhabitants and freeholders of the town of Rye and Mamaroneck, in the province of New York, become humble supplicants to the Lord Bishop of London, that Mr. Joseph Cleator, whose affairs required his attendance in England, might obtain such an allowance from the society, as with what they were able to give him might encourage his

return among them, to teach school, for the instruction of their children. In short, many other public letters were continually sent over, by which it appeared, that the inhabitants of Hopewell and Maidenhead, were building a church, and desired a minister and some subsistence for him; that there were churches building at Salem, at Amboy, and Elizabeth-Town; that the inhabitants of Dover-Hundred, in Kent county, had subscribed fifty-five pounds seventeen shillings in Pennsylvania money, towards the maintenance of a minister: that the inhabitants of North and South Appoqueniminck creek, were preparing to build a church, desiring a minister with fifty pounds per annum from the society, and hoping to add something themselves towards his subsistence. The chief of which inhabitants have since sent over an address to the Lord Bishop of London, certifying that they have a very commodious church already built, and that they earnestly desire a pious minister to reside among them, to guide and instruct them in religion, according to the principles, doctrine and worship, of the Church of England, for whose encouragement they had made subscriptions according to the best of their abilities. That the vestry of St. Paul's in Chester or Uplands, did crave advice of the society, concerning some lands given to the use of the Swedish Church there, and sold by some Swedes to a quaker, how to recover it to the use of their own English church; they are thankful for the society's contribution to the maintenance of their minister, Mr. Nichols; and acknowledge the great favour of sending so good and worthy man among them. That the minister and vestry of Philadelphia, could never be sufficiently thankful to divine Providence for raising up such an honourable society to maintain the interests of religion, and to engage in the great work of promoting the salvation of men; and that they return their most thankful ac-

knowledgments for the society's pious care in sending over the Rev. Mr. George Keith and his associate Mr. John Talbot, whose labours and conversation they very much commend; that the minister and vestry of Chester in Pennsylvania, did bless God for putting it into the hearts of so many charitable christians to engage in the great work of promoting the salvation of such as were so widely removed from all conveniences of divine worship; they are thankful for their minister, and for the society's support of him, and beg the continuance of their benevolence, &c.

It must be further observed, that the society have taken care to propagate christian religion according to the purity of faith and worship profest and established in the church of England, and have consulted the honour and interest of our English church, by all the fairest and most effectual ways and means. Upon this honest view, they have taken care to send no missionaries, but such as, among other qualifications, have a good attestation of their affection to the present government, and of their conformity to the doctrine and discipline of the Church of England. And in their request to the Bishops and Arch Deacons, for recommending to them fit ministers to be sent abroad, they declare that their subsistence and encouragement shall be given only to those who devote themselves to the service of God, by propagating and promoting the gospel in the truth and purity of it, according to the doctrine, discipline, and worship established in the Church of England. And among the instructions given to their missionaries, they do direct them that they conscientiously observe the rule of our Liturgy in the performance of all the offices of their ministry. That besides the stated service appointed for Sundays and Holidays, they do, as far as they shall find it practicable, publicly read the daily morning and evening service—that they consider the qualifications of those whom they admit

to the Lord's Supper, according to the directions of the Rubricks in our Liturgy—that they explain the Church-Catechism in the most easy and familiar manner—that they frequently visit their respective parishioners, those of our own communion, to keep them steady in the profession and practice of religion, as taught in the church of England. Those that oppose us, or dissent from us, to convince and reclaim them with a spirit of meekness and gentleness. And to encourage the English decency and order in the several plantation churches, the society have expended above two hundred and fifty pounds, in large Bibles and folio Common Prayer-books, for public use and service, and more than two hundred pounds, in small common Prayer-Books, Catechisms, and expositors, to be distributed gratis among the people. And for an example, to furnish the churches with suitable ornaments, they have sent over two distinct services of communion cups and patens in silver, with pulpit cloths and cushions, and carpets and linen for the communion-table. In a late monthly meeting of the society, the Lord Bishop of London reported, that Her Majesty, of her princely grace and favour, had been pleased (through his lordship's hands) to allow five large Church-Bibles, Common Prayer-Books, and Books of Homilies, as also pulpit cloths, communion-table cloths, silver chalices and patens, for each of the five churches in the government of New York, viz. : Hempstead and Jamaica in Long Island, West Chester, Rye, and Staten Island. So far may the prophecy and the fulfilling of it be applied to the Church of Christ arising in America; *Kings shall be thy nursing fathers, and Queens thy nursing mothers.*

The subscriptions, gifts, and legacies so made to the society, have enabled them to expend, for the first year, four hundred and fifty-two pounds, ten shillings and nine-pence. For the second year, five hundred and seventy-five pounds,

seven shillings and four-pence. For the third year, eight hundred and sixty-four pounds, five shillings and two-pence. And for the last year, to midsummer 1705, the sum of one thousand three hundred and forty-three pounds, one shilling and nine-pence half-penny. And if their abilities were equal to the pressing occasions of supply, they would continually send over more missionaries, both itinerant and resident ; they would contribute to the erecting and endowing of more churches, and chapels, and schools, and libraries ; and, by all possible ways and means, would more and more promote the glory of God, and the good of souls, by a vigorous propagation of the gospel in those foreign parts. And therefore we humbly desire, and earnestly entreat, and for the sake of the holy Jesus, whose gospel and work it is, we heartily implore the aid and assistance of all christians, who have any concern for christianity.

Thus have we given a true and faithful account of the constitution and proceedings of the society, established by royal charter, for the propagation of the Gospel in Foreign Parts ; and we here publish it to the world, not for ostentation of what has been done, (which is little or nothing in proportion to the great work,) but to show what a mighty trust is committed to us ; how sincerely we have endeavoured to discharge it ; how willing we are to labour in the prosecution of it ; and how much we want a farther assistance and supply from all good and pious christians, who may depend on a just disposal of their charity in promoting the best design in the world, that of the conversion of souls, by the propagation of the Gospel. *Prosper Thou the work, O Lord, and make it appear to be the work of Thy hands."*

The preceding account gives only the history of the Society's operations for the first four years of its exis-

tence. The following is an account of its continued efforts to plant, and nourish the church in Pennsylvania, Delaware and New Jersey, for more than twenty years after. The work from which we extract is "Humphreys's History of the Society for the Propagation of the Gospel in Foreign Parts, London, 1730." It contains a very full record of the Society's proceedings up to the year 1728. The author, Dr. David Humphreys, was secretary to the society, and drew the materials of his history, as he tells us in his preface, "from papers transmitted to the society, by governors of colonies, or persons of note abroad; or from congregations of people, and the missionaries in the plantations;" the original documents being "in the society's custody." His account may therefore be relied on as authentic, and "sufficiently exact in all material points."

After giving a deplorable account of the religious destitution of the Southern States, North and South Carolina, Virginia and Maryland, in the year 1701, when the Society was instituted, he says:

"The large adjoining colony, Pennsylvania, was in a very destitute state, wholly unprovided of any ministers of the church of England, except only at one place, Philadelphia. A considerable number of people here, members of the church of England, had formed themselves into a gathered church, and chose a vestry, and transmitted to the society a very zealous letter in the year 1704, wherein they say, 'They can never be sufficiently thankful to Divine Providence, who hath raised up this society, to maintain the honour of religion, and to engage in the great work, the salvation of men. That gratitude, and an humble ac-

knowledge of their noble and charitable resolution of propagating the sacred Gospel, in these remote and dark corners of the earth, is not only a duty, but a debt, on all true professors of Christianity.'

"At the same time the society received a letter from the vestry of Chester, in Pennsylvania, full of religious sentiments, 'that they did bless God, who had put it into the hearts of so many charitable persons, to engage in the great work of promoting the salvation of such as were so widely removed from all conveniences of divine worship, as they were, till the christian charity of this society, not only procured a minister for them, but also supported him. This truly was absolutely necessary, for though in some parts of that province, and particularly in and about Philadelphia, abundance of souls were daily added to the church, yet the number of this parish being small, and the charge of building their church (not then quite finished) together with the great scarcity of money among them since the war with Spain; had quite disenabled them from taking that weight from the society, which otherwise they would have willingly done. They never before had grounds even to hope the Gospel would be propagated in those, above all other foreign parts, till they found themselves the subjects of the society's care.' The society received also letters and petitions from the people of Dover-Hundred, Oxford, and from the Welsh people settled at Radnor, requesting the corporation with great earnestness to send them missionaries; and expressing the greatest love and esteem for the doctrine and discipline of the Church of England." P. 53-55.

The next extract will be read with peculiar interest, as containing an account of the first efforts of the society to plant the church in Pennsylvania.

“The society before they proceeded to appoint missionaries to particular places, resolved to send a travelling missionary or preacher, who should travel over, and preach in the several governments on the continent of the British America ; by which means they hoped they should awaken the people into a sense of the duties of religion. For this purpose, they sent the Rev. Mr. George Keith, who had formerly resided in Pennsylvania, an itinerant missionary through the continent of the British North America, with an allowance of two hundred pounds a year. He set sail from England on the 24th of April, in 1702, and arrived at Boston, in New England, on the 11th of June following. He performed his mission in two years, and returned to England, and published a full account of his labours there, of which I shall give the reader here, a very short summary. He travelled over, and preached in all the governments and dominions belonging to the Crown of England, betwixt North Carolina and Piscataway river in New England, inclusively, being ten distinct governments ; and extending in length above eight hundred miles. During the whole time of his mission he was very assiduous ; he preached commonly twice on Sundays, besides on weekdays, and the sermons were properly adapted to the hearers, before whom they were delivered. He had generally good success where he preached ; the people in many places were well disposed for receiving of the gospel, and seemed to hear the word with great reverence, humility, and zeal. They joined with him devoutly in the liturgy and all public prayers, and the administration of the sacrament, and earnestly desired him to present their requests to the society, to have ministers sent among them. But he was especially successful in his preaching, and private and public conferences, in several places, in Pennsylvania, the two Jerseys, Oyster Bay in Long Island, and at New

York, where he laboured most, and continued the longest time. In the two first of these places, a great number of separatist quakers or Keithians, who had separated from the body of quakers in the years 1691 and 1692, had quite relinquished quaker principles, and joined themselves to the church of England members at Philadelphia ; where the Rev. Mr. Evans, who had been sent thither by the Bishop of London, had now a very numerous congregation. These people, when they saw Mr. Keith, who had been the chief instrument and occasion of their forsaking the quaker errors, coming again among them, and in the character of a minister of the church of England, they expressed great joy and satisfaction to hear him preach what tended to their farther confirmation in the Christian faith. Mr. Evans, the minister at Philadelphia, acquainted him, that he had baptized above 500 men, women and children, quakers, in Pennsylvania and West Jersey. And Mr. Keith, during his continuance in those parts, together with the Rev. Mr. Talbot, who accompanied him as his associate in his labours, baptized at least 200 in Pennsylvania, and West and East Jersey, New York, and in some places on Long Island, especially Oyster Bay.

There were now settled in Pennsylvania, three church of England congregations, which had convenient churches, at Philadelphia, Chester and Oxford. The Rev. Mr. Evans, Minister of Philadelphia, preached occasionally at Chester, and the Rev. Mr. Rudman, a Swedish missionary, officiated at Oxford. At Philadelphia, they had public prayers not only on Sundays, but also on Wednesdays and Fridays, and by a mean computation there was an audience of 500 persons from the town and country near Philadelphia, and more on great festivals ; at the church at Chester, there assembled commonly 200 persons ; and at Oxford, above 150. These churches are within thirty miles

distance of each other, and were frequented by a considerable number of late converts to the church from quakerism, and were persons of good note for their christian conversation, devotion and zeal." p. 73-77.

"Pennsylvania, with the three lower counties, extends in length near three hundred miles, and in breadth above two hundred, watered with that noble stream the Delaware, navigable three hundred miles at least, in small vessels; it was settled by people of several European nations, by Swedes and some Dutch first, and afterwards by the English and French. The first English settlers here were quakers, above two thousand of which went over from England at once, with Mr. Penn, the proprietary; but since that time, great numbers of persons of other principles in religion, have settled themselves there; not to avoid any violence at home, but to improve their fortunes in those parts. The English were much the most numerous inhabitants, and quakerism the prevailing opinion. Mr. George Keith, who resided here, says, according to the best computation he could make, above 1500 men and women quakers, used to come to their yearly meetings, at Philadelphia, from the adjoining country, and from East and West Jerseys, in the year 1689.

"But soon after, in the year 1691, there arose a breach between a party of quakers who joined with Mr. Keith, in opposing some of their errors, (especially their notion of the sufficiency of the light within every man to salvation, without any thing else,) and another party that joined with Mr. Thomas Loyd, then deputy governor of the country, and a great preacher among the quakers. Upon this breach, all the meetings in these provinces were broken, and each party sat up separate meetings, upon account of such different principles in religion, and especially with regard to that notion, of the sufficiency of the light within every man.

One party called the Keithian quakers, judged this a tacit rejection of the written word of God, and of the sacraments, and tending, at least, to set up deism. They divided therefore from the Foxian quakers; and in the year 1694, there were fifteen meetings of these separatist quakers, in Pennsylvania and the Jerseys.

“The Swedes and Dutch settled in this province, had some ministers among them, but the English had none, till the year 1700; when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton, but after the Church of England service began to be performed, a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons, who a few years before had separated from the Foxian quakers, and now joined entirely with the Church of England members. They increased so fast, that in two years time, there were above five hundred persons who frequented the church. They petitioned his late majesty, King William, for some stipend for their minister, and his majesty was pleased to allow fifty pounds sterling to their minister, and thirty pounds to a schoolmaster, at Philadelphia. The people have several times made application for some salary to their minister from this society, but never had any; because there were many poorer settlements in this country, which claimed the society’s help.

“The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contributions of his hearers; was very diligent in the discharge of his duty, and through God’s blessing very successful. A great number of persons of various opinions, not only in Philadelphia, the metropolis of this country, but of the adjacent parts, began to see their errors, and embraced the Church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country, to that capital town,

gave them an opportunity of hearing Mr. Evans, and being informed in the doctrines of the Church of England. A hearty love and zeal for religion spread so wide, that there arose soon, several congregations in other parts of the country ; Mr. Evans was forced to divide his labours among them, as often as he conveniently could, till they might be formed into proper districts, and have ministers sent over to them.

“ He went frequently to Chichester, Chester and Concord, to Montgomery and Radnor, each about twenty miles distant from Philadelphia ; and to Maidenhead, in West Jersey, forty miles distant. This travelling was both fatiguing and expensive, yet he frequently visited these places, being determined by all means, to lose none of those he had gained. But Montgomery and Radnor, next to Philadelphia, had the most considerable share in his labours.

“ Mr. Evans used to preach two evening lectures at Philadelphia, one preparatory to the holy sacrament, on the last Sunday of the month ; the other to a society of young men, who met together every Lord’s day, after evening prayer, to read the scripture, and sing psalms. Mr. Evans was always present at these meetings, unless hindered by some public service, and used to read some select prayers out of the church liturgy, and preached upon subjects suitable to an audience of young men. There arose an unforeseen advantage from the lectures, for not only the young men who designedly met, were improved, but a great many young persons, who dared not appear in the day time, at the public service of the church, for fear of disobliging their parents or masters, would stand under the church windows at night and hearken : at length, many of them took up a resolution to leave the sects they had followed, desired baptism, and

became stedfast in the communion of the church. Several accounts from Mr. Keith and Mr. Talbot acquaint that Mr. Evans baptized in Philadelphia, and the adjoining parts, above eight hundred persons. The Welsh people of Radnor and Montgomery stirred up by his preaching, addressed the Bishop of London for a minister, who understood their language ; representing, that a very considerable number of Welsh people in those towns and neighbouring parts, who had been bred up members of the church of England, were here unhappily fallen into quakerism, for want of a minister ; as being disposed to follow that, rather than have no form of religion, and who were ready to return back to the Church of England.

“ In the year 1707, Mr. Evans came to England upon private concerns ; during his absence, the Rev. Mr. Rudman, a worthy Swedish clergyman, who had officiated among his countrymen in these parts for several years, took care of his cure at Philadelphia. Mr. Evans returned to Philadelphia, and continued as before very diligent in his duty ; he used to preach sometimes at Hopewell, in West Jersey, forty miles distant from Philadelphia, where the people were exceeding desirous of having the Church of England worship settled ; and only upon hopes of obtaining a missionary from the society, had with considerable expense built a church. He visited also Appoquinimy, sixty-five miles distant from Philadelphia ; and a new settlement called Parkeomen, situated on the river Schoolkill ; he baptized many persons here, particularly a whole family of quakers, to the number of fifteen. He afterwards returned to England upon account of some family concerns.

“ In the year 1716, Mr. Evans resolved to go once more abroad, and the cure of Oxford and Radnor, Welsh settlements, being then vacant, the society appointed him missionary there. He undertook that cure for two years, and

discharged it with diligence, to the great advantage of the people, and much to his own credit. He was afterwards invited to Maryland, to a parish there, but soon after died; with this general character, that he had been a faithful missionary, and had proved a great instrument towards settling religion and the Church of England in those wild countries." p. 144 to 151.

The people of Chester county showed a very early zeal to have the Church of England worship settled among them. This county is so called because most of the first inhabitants of it came from Cheshire in England. Chester the chief town of the county, is finely situate on the river Delaware, at that place, three miles over; the road for shipping here is very commodious and safe, and so large that a royal navy might ride there. The people here were stirred up by Mr. Evans's preaching; to engage in building a church; they erected a very good brick fabric, one of the neatest on the continent, and completed it in July 1702, at the sole expense of private subscriptions of the church members. It was opened on St. Paul's day, and therefore called St. Paul's, and Mr. George Keith preached the first sermon in it.

The society appointed the Rev. Mr. Nicholls missionary in 1703; he acquainted the society in 1704, that he found the people very well inclined to the Church of England, and recommended them earnestly to the society's care, on account of their good disposition, though they had not any fixed minister till now. The people made a subscription of sixty pounds a year towards Mr. Nicholls's support, and became very regular and constant at divine worship. Mr. Nicholls said, he did not want a considerable congregation at his first arrival, notwithstanding his being seated in the midst of quakers, and ascribes this advantage to the industrious preaching of the society's itinerant mis-

sionaries, the Rev. Mr. Keith and Mr. Talbot, who had prepared the people very much by their labours.

Mr. Jasper Yeates and Mr. James Sandelands, two worthy gentlemen of this place, deserve particular mention here; they were the principal promoters of the building this church. Mr. Thomas Powell gave also a valuable piece of ground for the minister's garden, the parishioners contributed the rest; and as soon as the outside was completed, the inside was beautified, mostly at the expense of those who frequented it, and adorned with decent furniture, a handsome pulpit and pews. Mr. Nicholls continued here with good success in his labours, till about 1708, at which time he removed to Maryland. The Rev. Mr. Ross came from New Castle, and officiated here upon the people's desire. He was very industrious in his ministry and acceptable to the people. He moved the society to send some good books here, to prevent the people's continuing in unsettled notions of religion; and said he was much concerned to observe in his travels up and down the country, that there were variety of books sent and placed in almost every quaker family, especially Barclay's Apology, to fortify the people in their errors, and furnish them with arguments against the faith; whereas in the houses of the church people, few or no books were to be seen. Upon which the society have since sent quantities of Bibles, Common Prayers, and devotional tracts, to be dispersed among the people. However, the society did not continue Mr. Ross at Chester, though he behaved himself entirely to their satisfaction, but directed him to remove to Newcastle, where he was first appointed, and sent to Chester the Rev. Mr. Humphreys their missionary. He used great diligence in serving all parts of his cure, and gained the love and esteem of his parishioners. There were at that time but very few missionaries in that province, and

being obliged to divide themselves among 11 or 12 congregations, they had more than employ sufficient. The church at Chester continued in a flourishing condition during Mr. Humphreys's residence. He used to preach once a month at Chichester, a town of note, where the people had built a convenient chapel, upon his persuasion and promise to attend them once a month. It is distant four miles from Chester, and there is a legacy left by Mr. Jeremiah Collett to the minister of Chester, to preach four times a year there. This chapel is very convenient for aged people, youth and servants, (who cannot go so far as to Chester,) to come to hear divine service. Mr. Humphreys had a congregation, generally, of about 150 people. He used also once a month to visit the small neighbouring town, Concord, where he had a good number of people for his hearers; who have since, for the more decent performing of divine worship, built a little church. Mr. Humphreys continued very diligent in the care of these three places; but by reason of the fatigue of visiting several congregations, contracted many indispositions and severe sicknesses, which engaged him in heavier expenses than the society's salary and the people's contributions would support. He was invited to Maryland by some friends, where he could have a better provision, which he accepted, not only with the society's leave, but also with the allowance of a gratuity of 30 pounds beyond his salary, on account of the hardships he suffered on his mission, and of his good behaviour during his being employed. These three churches are now without a minister, but the society have agreed to send them a missionary as soon as conveniently may be.

Oxford and Radnor, two Welsh settlements, were first visited by Mr. Evans of Philadelphia, and the people having been members of the Church of England, when they were transplanted from Wales hither, were desirous of

having that form of worship fixed among them again. By his occasional sermons, and the visits of other clergymen, the people of Oxford were encouraged to build a neat and convenient church. The congregation consisted chiefly of the younger people, and the whole town composed about twenty families; they not only built a church but subscribed also twenty pounds a year to their minister in money and country produce. The people of Radnor also petitioned for a minister: and the society appointed the Rev. Mr. Club, missionary to Oxford and Radnor, two towns, being about twenty miles distant from each other. He arrived there in 1714. The inhabitants of both towns received him with great kindness, as being well known to them before, during his being school-master at Philadelphia; the people of Radnor, especially, were very thankful to the society for having been pleased to consider their wants, and renewed their promise of giving him their best assistance, and presently after his arrival, heartily engaged to build a handsome stone church, which they have since performed. Mr. Club was very earnest in all parts of his ministerial office, and very successful in his labours, and happy in engaging the love and esteem of all his people. But the care of these two churches engaged him in great fatigue, not only on account of the distance between the places, but because of the extremity of the weather, whether hot or cold. Mr. Club contracted so many indispositions by his labours, as put an end to his life in 1715. The people were so sensible of the difficulties he underwent, that after his death the church-wardens of the parish wrote thus to the society: "Mr. Club, our late minister, was the first that undertook the cure of Oxford and Radnor, and he paid dear for it; for the great fatigue of riding between the two churches, in such dismal ways and weather as we gener-

ally have for four months in the winter, soon put a period to his life."

Both towns wrote again to the society, requesting another missionary, the society wrote a letter, exhorting them to consider on some proper means among themselves for making sufficient allowance for a minister to reside constantly among them. In answer to this they assured the society, "They were heartily disposed to do their best; but at present their circumstances would not do great things. They were at present but poor settlers, who had newly settled land backwards in the wilderness, and had not yet so much as their own habitations free from debts; that indeed they had built churches, in hopes of having ministers from the society, and had thereby so much encumbered themselves, that it would be some years, in all probability, before they could clear that debt."

The society were desirous this good disposition of the people should not be disappointed, and in 1718, appointed the Rev. Mr. Wayman their missionary at Oxford and Radnor. He entered upon his ministry among them with diligence, and the people continued their zeal for the church service. The inhabitants of Oxford purchased a house, orchard, and sixty-three acres of land, for the use and habitation of the minister; and the people of Radnor have obliged themselves to contribute forty pounds proclamation money of that country, yearly, towards the support of a minister to preach to them in Welsh, their native language, because many of them do not understand English. Several accounts have been sent the society that Mr. Wayman is very careful in all parts of his duty, and that he extends his labours to several other places, on the week days, when he can be spared from his own immediate charge; particularly that he hath often travelled to Conestego, about forty miles beyond Radnor, and baptized

there and elsewhere above seventy children in one year. Mr. Wayman hath acquainted the society, that the members of the church increase continually ; that there is a congregation at Whitemarsh, about ten miles distant from Oxford, who are desirous of a minister, and have, for the decent performance of divine worship, erected a goodly stone building. Mr. Wayman continues in the mission, with good success.

The inhabitants of Appoquinimy were so zealous as to build a convenient church, about the year 1705, long before they had any settled minister. They used to be sometimes visited by the Rev. Mr. Sewell from Maryland, and by Mr. Crawford the society's missionary in Dover-Hundred. They applied to the society for a missionary, and the Rev. Mr. Jenkins was appointed to that place ; upon his arrival, he found the people much scattered in their settlements, and Newcastle town, which was then vacant, being settled closer and more commodious, he officiated there for some time at first ; but soon after, by directions from the society, returned to his own cure of Appoquinimy. However, during his stay at Newcastle, he was not neglectful of his duty. At his return to Appoquinimy, in 1708, he soon drew together a large congregation of about two hundred persons, who were, for the most part, very constant hearers. He had thirteen communicants the first time he administered the Lord's Supper. He wrote to the society, " that the people grew so earnest in religion, that above twenty persons had discoursed with him, in order for their due instruction, and were preparing themselves against the next administration of the Lord's Supper ; and also, that a great many grown persons were preparing to receive holy baptism, and that he hoped soon to be able to send over a joyful account of his further success in his labours." But five months after he died, and

was exceedingly regretted by all who were acquainted with his merit, and especially by his parishioners. The vestry of his parish wrote thus concerning him to the society, "He died to our unspeakable grief and loss; and we must do that justice to his memory, as to assure the honourable society, that he behaved himself in all respects, both as to his doctrine and life, as became the sacred character he bore; and God did so bless his labours here, that before he died he saw our church in a flourishing condition." They conclude their letter, praying the society to send them another missionary. The society did not send a missionary thither for a considerable time, on account of being engaged to support other missions, to the extent of their fund; however, the people were not quite destitute, they were occasionally visited by the Rev. Mr. Byork, a Swedish minister, who came from Christina creek, on Delaware river, to perform divine service once a month. They were visited also by the Rev. Mr. Club, but oftener by Mr. Ross from Newcastle, and by some other missionaries. But the clergy there, in the year 1715, with much earnestness represented to the society, that the state of several places in that province was deplorable. Many churches, which were once filled with considerable numbers of communicants whose early zeal had led them, though poor, to erect those decent structures for the service of God, and at some of them to build commodious houses for the reception of their ministers, were, through a long vacancy, by the death or removal of the missionaries, quite desolate; and great opportunities were given for the sincere members of the church to be seduced to errors, especially the people of Appoquinimy, and of all Bucks, Kent and Sussex counties. They assured they had done the utmost they could, in their circumstances, to keep those congregations together, by dividing the care

of them among themselves, and visiting them sometimes on week days, and baptizing their children and instructing their youth; but the great distance from their fixed cures rendered the service out of measure difficult. The society, moved with this representation, sent the Rev. Mr. Merry missionary to Appoquinimy; but upon account of some difficulties in the mission he did not settle there, but after a short stay in those parts returned to England. The Rev. Mr. Campbell was afterwards sent missionary, but he is gone from this mission to Brookhaven. And the society have, this last year appointed the Rev. Mr. Hacket missionary hither, and conceive good hopes, from the very ample testimonials he brought them of his good behaviour, that he will answer the intent of his mission.

Newcastle, the capital of the county of that name, is finely seated, standing high upon the Delaware; this county is the uppermost of the three lower, Newcastle, Kent and Sussex, which run one hundred and twenty miles along the coast, and are about thirty miles deep towards Maryland. These counties comprehend all the marshes on the great bay of the Delaware, as commodious and fertile as any in the world. The town was first built and inhabited by the Dutch, and called Amstel, from that river which gives a name to Amsterdam in Holland. It is a large place, containing above twenty-five hundred souls. The Rev. Mr. George Ross, was appointed missionary hither by the society, in the year 1705. He was received with great kindness by the inhabitants, and had a very regular congregation; not only the people of the town, but a considerable number of the country people, though they lived a good way off the town, some above twelve miles, yet they seldom missed coming to church, when there was no sermon in the country. The congregation hath continued still increasing through Mr. Ross's assiduous care; he extended

his labours farther, to the churches of Appoquinimy, and at Whiteclay creek ; the latter, indeed, is reckoned as a chapel of ease to his own church, the other a distant cure. When Appoquinimy had no missionary, he used to preach on two Sundays at Newcastle, once a month at Appoquinimy, and once at Whiteclay creek. This truly was very painful service, but he performed it with a willing mind and good success. Sometimes however, he did represent to the society, that the people at Newcastle seemed to lay claim to all his service, and to take it somewhat amiss when he was employed abroad on Sundays ; and adds, "I would not willingly disoblige them, nor yet see, if I could help it, the church at Appoquinimy, which is as frequent as that at Newcastle, quite destitute and forsaken." Indeed the people at Newcastle have, from the beginning, showed a due regard to their worthy minister, and subscribed voluntarily to him, about forty-eight pounds per annum, and some other benefactions have been made to the church : particularly Mr. Richard Halliwell, a gentleman of piety and honour, made a bequest as follows : "I give and bequeath unto Emanuel Church, standing upon the green, in the town of Newcastle, the sum of sixty pounds, it being due to me, over and above my subscription towards building thereof. Item, I also give and bequeath all my marsh and plantation, situate near the broad dyke of the town of Burlington, containing and laid out for sixty-seven acres of land and marsh, together with all the houses and orchards, and other improvements, to the proper use and behoof of the minister, that from time to time shall serve the said Emanuel Church, forever." This, so signal a benefaction, by a gentleman who had in his lifetime so generously contributed towards building this church, deserves a grateful record in these papers. St. James's Church, at Whiteclay Creek, is the other branch of Mr.

Ross's cure. The frame of this church was raised in December, 1716, situate about ten or eleven miles from the town of Newcastle. It is made of wood, in length thirty-two feet, in breadth twenty-two, and stands upon a rising ground not far from that creek, whence the hundred where the church stands borrows its name : it is as fair an oratory as any not built of brick, in that government ; but the rise of this church may more peculiarly be ascribed to a worthy gentleman, Mr. James Robinson, who lived there, and took great pains to promote the building, contributed himself very handsomely, and afterwards endowed it with ten acres of glebe land forever. Mr. Ross hath continued in this mission until the present time, irreprovable in his conduct, and very diligent in his labours ; which he hath not only employed in his own parish, but in several other places occasionally, and very much to the satisfaction of the people where he officiated. He hath been particularly serviceable in visiting the congregations in the two lower counties of Kent and Sussex, when they had no resident ministers. A little lower I shall give some account of his labours in those places.—pp. 151 to 166.

The two lower counties of Pennsylvania, Kent and Sussex, had very early care taken of them by the society. The country is very fruitful, but not so well planted as others. The families are not settled together in towns, but live in scattered plantations. There are in these counties many tracts of excellent land, which tempt the inhabitants to fix in such separate dwellings. Dover is the capital of Kent county ; but very thin of houses, containing not above forty families. The people showed a very earnest desire of having the Church of England worship set up among them, and the society appointed the Rev. Mr. Crawford to be missionary at Dover, in the year 1704. He entered upon his ministry with good success, and gained from per-

sons of repute, the character of an ingenious and acceptable man. The people began soon to be zealous to build a church for divine worship, and in about three years raised a very decent fabric. Soon after Mr. Crawford's coming among them, not only the masters of families brought their children to be baptized, but many grown persons, who once had prejudices to the church, desired and received baptism; in about two years time Mr. Crawford baptized above 230, young and old, in his own appointed cure, besides many others in places which were not within his charge. He was very constant in his labours, and did not confine them to Dover town, and the adjacent parts, but preached up and down the county, which is above fifty miles long, at several places. His general audience was from fifty to near two hundred persons, and he ordinarily had between thirty and forty communicants. The people at his first coming among them were very ignorant; inso-much that he informs, not one man in the country understood how the Common Prayer Book was to be read: and he was forced to instruct them privately at home, in the method of reading the liturgy; for the more general instruction of the people, he used to preach one Sunday at the upper end of the county, another at Dover church, and a third at the lower end of the county. He used to catechise the children all the summer long, before the sermon, but not in the winter. The people improved much, became serious and grave in their behaviour at church, and brought their children very regularly for baptism, though a great many of them were quakers' children, or had been quakers themselves. He was also invited by the people of Sussex county, to come and preach among them, which he did, at Captain Hill's house in Lewis town, and at other places. The people of this county also, were of a religious disposition. They soon after wrote a letter to the Bishop

of London, desiring a minister, and promised to allow him all their present circumstances would permit ; and farther, to show their hearty zeal, they began to build a church, which they have since finished, and have by many other instances approved themselves a worthy people. Mr. Crawford acquainted the society, that Bibles, Common Prayer Books, and books of instruction and devotion, were much wanted ; for there were about two hundred persons who attended the public worship, who had none, and made application to him for some ; because there were but few to be purchased there, and those which could be got, were too dear for them to purchase. The society sent a quantity of Bibles and Common Prayers to be distributed, but Mr. Crawford came to England soon after, upon some family affairs, and continued here.

Upon this account the people of these two large counties continued some years without a resident minister. However, in the mean time, they had the advantage of some visits from the society's missionaries, especially from the Rev. Mr. Ross, as I observed above. In August, 1717, Colonel William Keith, the governor, resolving to visit the lower counties, the Rev. Mr. Ross, missionary at Newcastle, was invited by the governor to accompany him. Mr. Ross very readily embraced this kind invitation, hoping by this opportunity to make himself acquainted with the state of the church there, and in some measure supply its present wants by his ministry. He embarked with the governor and several other gentlemen at Newcastle, and set sail for Lewistown, in Sussex county, which lies upon one of the capes of the river Delaware, and in two days arrived there. On the 7th of August he preached before the governor and justices of the county, in the court house of the county, and had a very numerous audience of the people, who appeared very serious, and desi-

rous of the sacraments of the church, and he baptized that day thirty children which were brought to him. On the 9th day of the same month, Mr. Ross preached again before the governor and other gentlemen, had a large audience of the people, and baptized twenty-one children. On the 10th the governor left this place, in order to go to Kent county. Mr. Ross sat out before him to a place of worship about sixteen miles from Lewistown ; it is a small building, erected by a few well-disposed persons in order to meet together there to worship God. Mr. Ross preached once here, and baptized twenty-five children, and several grown persons. On the Sunday following, August the 11th, he preached to a very large congregation in the upper parts of this county, where the people had erected a fabric for the church, which was not quite finished. Here he baptized twenty-six children ; so that the whole number of the baptized in one week's stay among this people, amounted to one hundred and two.

Mr. Ross observes thus to the society : “ by this behaviour of the people, it appears plainly, they are truly zealous for the Church of England, though they have had but few instructions from some clergymen passing through these parts, and some visits from the Rev. Mr. Adams, in Maryland.” As the governor returned home through Kent county, Mr. Ross attended him, and preached before him and the magistrates on the 14th of August ; he had a very full congregation, and baptized thirteen children, and one grown person. In April following, Mr. Ross resolved to make a second visit by himself, to the people of Sussex county ; he was so much pleased with his former success among them, that he was desirous to improve further the good disposition of the people. He went to Sussex county, continued there six days, preached on every one of them at different places, and baptized above one hundred per-

sons, seven of whom were of an advanced age. Lastly, he opened there a new church which the poor people had built, notwithstanding so great a discouragement as their having no minister.

Mr. Ross sent this account of his labours in these two counties, to the society in form of a journal, and the missionaries of this colony made a full representation of the state of the church in those parts. The governor was farther pleased to write a letter to the society, and to transmit several applications made to him by the clergy, relating to the church affairs, and a copy of the above named journal of Mr. Ross. His letter runs thus: "According to my duty, I presume to lay before you the application of your missionaries, the clergy of this province and neighbourhood, to me, relating to the Church here; as also a copy of the Rev. Mr. George Ross's journal of his services done in the counties of Kent and Sussex. It is a great satisfaction to me that I can assure this venerable board of the great pains and diligent care which the reverend gentlemen within named take, in all the parts of their ministerial function; and herein I cannot but in justice, particularly recommend Mr. Ross's capacity, pious and exemplary life, and great industry, to your favourable notice and regard. But I must observe, that the duty here daily increases at such a rate, and the labourers are so few, that without your pious and immediate care, to relieve and supply this languishing, but valuable branch of the church, all our endeavours will be to no purpose."

The society were very much affected with these representations of the clergy, and especially with the governor's letter; and resolved that a missionary should be sent to Sussex county; and soon after appointed the Rev. Mr. Becket, missionary at Lewistown.

Lewis, the capital of Sussex county, is a handsome large

town, standing on the lovely bank of a river, between the town and the sea, which makes the harbour, about one hundred and forty miles distant from Philadelphia. Mr. Becket arrived here 1721, and entered upon the duties of his mission with great diligence; he was obliged to divide his labours between three places. He resided at Lewis, but officiated alternately at one place eight miles distant, and at another twenty-five miles distant from Lewis. He had a considerable number of inhabitants attending divine service at both places; and in half a year after his arrival, he baptized fifty-five persons, nine of which were of a grown age. His private admonitions and preaching had soon a good effect on many irregular persons, and there appeared a manifest change in the manners of the people; some also who were addicted to several sensual vices, were reclaimed to a more orderly way of life.

This reformation was so considerable, that the gentlemen of the county took notice of it, and Mr. Becket received upon this account the thanks of the magistrates and gentlemen in that county, for his great pains and labours. Upon Mr. Becket's first coming, there was no church built at Lewis; but the people presently made a subscription, and began to build one with all expedition. In the mean time, Mr. Becket preached in the most convenient houses he could have; his necessary labours were very great, for he was obliged to travel seventy or eighty miles every week, to discharge the duties of his function, in several places; that large county, fifty miles in length, and twenty in breadth, being all reckoned his parish.

In the second year after his arrival, he continued to have the same good success, and in six months baptized forty-eight children, five persons of advanced years, two mothers of several children, one white servant, and two negro slaves, and in two of the churches he had twenty commu-

nicants each time. There were above one hundred and forty persons, masters of families, zealous members of the Church of England, besides many single persons, servants, and negroes, that constantly attended divine service. But the number of the native Indians did not exceed one hundred and twenty, who had a small settlement on the utmost border of the parish, where it adjoins to Maryland; they were extremely barbarous, and obstinately ignorant.

The inhabitants of Lewis raised the frame of a church on a high bank in the centre of the town, in October, 1720, and diligently carried on the building; in the mean time, the people in the country, assisted with some money gathered in town, began to finish and fit up the two churches which had been raised at distant places in the country. Mr. Becket used much diligence in all parts of his ministerial office, and in the following year baptized eighty-two, twelve of which were grown persons. As he travelled this year, through Kent county, to go to a meeting of the society's missionaries at Chichester, he preached in that county to a good body of people, who had built them a large church, but had no minister, and on one day baptized twenty-one, six of whom were grown persons.

He represented to the society, that he had a very numerous congregation, and that there was great want of a missionary in the country, there being a considerable body of people here, who joined heartily with the Church of England; and some others, who had been of many religious persuasions, and now seemed to be of none at all; and therefore had still more need of an instructor.

In the year following, the church at Lewis was finished, and divine service was performed in it; and the two churches in the country were completed. Mr. Becket writes thus concerning the people's zeal for religion; "We have now three churches in this county, yet none of them

will contain the hearers that would constantly attend divine service: the people, at a good time of the year, make no account of riding twenty miles to church, a thing very common in this part of America, which is sufficient to shew, that our people have a great value for the favour of the society, and that our labour is not lost, in this distant part of the world." Mr. Becket still continues in this mission with great success.

As the administration of this government is in the hands of quakers, no acts of Assembly have been made, either for building of churches, or settling any salaries upon ministers; however, a great part of the people being hearty members of the Church of England, have contributed by private subscriptions, very liberally, and built fifteen churches, very decent structures for celebrating public divine worship. Several valuable bequests have been made for the use of the church and ministers, and houses have been built for them, and the congregations of each minister do voluntarily contribute towards the maintenance of their minister, as much, and in some places more, than any law could reasonably demand of them.

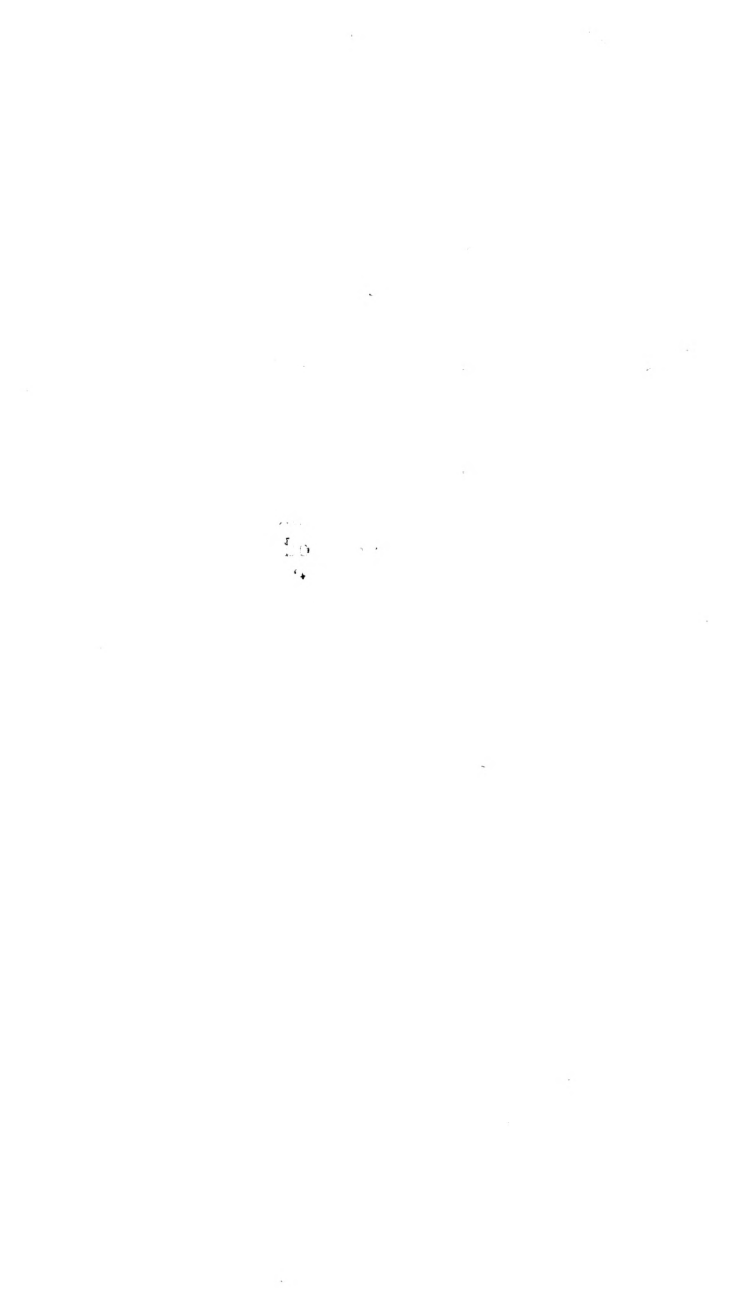
The society have distributed among the poorer people in this province, above two thousand volumes of bound books, and about £300. worth of small tracts."—pp. 166 to 179.

Thus did this little plant, in process of time, become a mighty tree, "whose leaves have been for the healing of the nations." It has sent out its boughs into all lands. The prayer of the first founders of this "venerable" society, has been most signally answered, that "God would prosper their work, and make it appear to be the work of his hands." "Of its extraordinary efficiency;" it has been justly said, "some approach to a correct opinion may be formed from the fact, that

when it began its operations in the American colonies, it found but five churches; and when compelled by the war of the revolution to close them, it left us with two hundred and fifty." From the report of the society in 1837, we learn that its receipts in that year were more than 350,000 dollars, and that the expenditures exceeded 480,000 dollars. The whole number of books and tracts circulated, during that period, was *two millions, two hundred and thirty-five thousand, six hundred and fourteen*. Of these, 187,715 were Bibles and Testaments, and 192,444 were Prayer Books.

May the divine blessing continue to rest upon this noble charity, and crown its labours with even more abundant success! "Thou God of hosts, look down from heaven, behold and visit this vine, and the place of the vineyard that thy right hand hath planted, and the branch that thou madest so strong for thyself."

THE END.





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